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LINCOLNSHIRE AND THE DANES

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LINCOLNSHIRE AND THE DANES

BY THE REV.

G. S. STREATFEILD, M.A.

VICAR OF STREATHAM COMMON;

LATE VICAR OF HOLY TRINITY, LOUTH, LINCOLNSHIRE

"Language adheres to the soil, when the lips which spake are resolved in dust."

SIR F. PALGRAVE

LONDON

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TO

HER ROYAL HIGHNESS

ALEXANDRA,

PRINCESS OF WALES,

THIS BOOK IS INSCRIBED

BY HER LOYAL AND GRATEFUL SERVANT

THE AUTHOR.

A thousand years have nursed the changeful mood
Of England's race,—so long have good and ill
Fought the grim battle, as they fight it still,—
Since from the North,—a daring brotherhood,—
They swarmed, and knew not, when, mid fire and blood,
They made their English homes, or took their fill
Of English spoil,—they rudely wrought His will
Who sits for aye above the water-flood.
Death's grip is on the restless arm that clove
Our land in twain ; no more the Raven's flight
Darkens our sky ; and now the gentle Dove
Speeds o'er the wave, to nestle in the might
Of English hearts, and whisper of the love
That views afar time's eventide of light

PREFACE.

"I DO not pretend that my books can teach truth. All I hope for is that they may be an occasion to inquisitive men of discovering truth." Although it was of a subject infinitely higher than that of which the following pages treat, that Bishop Berkeley wrote such words, yet they exactly express the sentiment with which this book is submitted to the public.

It may be well to state that the present volume is the development of three parochial lectures given in Louth (Lincolnshire) during the years 1877–78, and I would venture to say that the constant calls and demands of a busy parish may help to explain, though not to excuse, much that may be open to criticism.

Any one who attempts to deal with the derivation of place-names must do so with the full expectation of calling forth much controversy. As, in pursuing my subject, I have often had to change my opinions, so I am fully prepared, in sending them before the tribunal

of the public, to see many cherished conclusions disproved, and my own judgment in many cases reversed.

Far abler writers have pointed out the uncertainty that too often hangs over the original meaning of a local name, even when every effort has been made to trace it, and it is impossible to doubt that many of the derivations given in this volume will be charged with rashness and credulity.

We may perhaps admit that, in dealing with such a subject, it is often by almost exhausting the wrong that the right is gained. If, then, the following pages do nothing more than conduce to the exhaustion of error, they place the right one step nearer to attainment.

The subject of place-names possesses interest for comparatively few, and it is most unlikely that the greater part of this book, entering, as it necessarily does, into tedious details and technicalities, will find many readers. It is however hoped that the earlier chapters, as well as the concluding one, may not be without attraction for all who are interested in the history of the county. If, moreover, some of the names here discussed are found to throw a side-light, however dim, upon the life and associations of a past that cannot be more than faintly realized, it will be confessed that the studies, of which the result is here given, have not been altogether fruitless.

Whilst heartily wishing that the subject had fallen into more competent hands, I can only hope that I may have led the way[1] to a more complete and correct elucidation of at least one part of the county nomenclature than the present attempt can pretend to be.

The Glossary appended to this volume is the result of a careful examination and comparison of many works, but is chiefly indebted to the following, viz. :—Cleasby and Vigfusson's Icelandic Dictionary, Professor Skeat's Etymological Dictionary of the English Language, Dr. Jamieson's Dictionary of the Scottish Language, the Glossary of the Cleveland Dialect, by the Rev. J. C. Atkinson, Vicar of Danby, and Stratmann's Dictionary of Old English.

I would take this opportunity of returning my warmest thanks for most courteous and ready help from Professor Worsaae of Copenhagen, and to Professor Rygh of Christiania. I would also acknowledge, with much gratitude, the unfailing sympathy and advice of my friend, the Rev. M. G. Watkins, Rector of Barnoldby-le-Beck.

WHITBY, *August*, 1883.

[1] This ought to be said with some reserve, inasmuch as a short, but interesting paper on this very subject was read by the Precentor of Lincoln at the annual meeting of the Lincoln Architectural Society, and has been printed in the Report for 1882. The Danish element in the topography and language of Lincolnshire is also touched upon in Sir Charles Anderson's Lincoln Pocket Guide.

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ABBREVIATIONS.

Ann. Isl. = Annales Islandici.

Brogden = Provincial Words and Expressions current in Lincolnshire. J. Ellett Brogden, 1866.

Cl. Gl. = Glossary of the Cleveland Dialect, by Rev. J. C. Atkinson, Vicar of Danby.

Cl. and Vigf. = Cleasby and Vigfusson's Icelandic-English Dictionary.

Cod. Dip. Æv. Sax. = Codex Diplomaticus Ævi Saxonici. Kemble.

Cr. D. = Craven Dialect.

Dip. Angl. Æv. Sax. = Diplomatarium Anglicum Ævi Saxonici. B. Thorpe.

Dugdale, Mon. Angl. = Dugdale's Monasticon Anglicanum.

Ferg., E.S. = English Surnames. R. Ferguson.

Grimm's Teut. Myth. (Stallybrass) = Grimm's Teutonic Mythology, translated by Stallybrass.

Halliwell = Halliwell's Dictionary of Archaic and Provincial Words.

Hold. Gl. = Holderness Glossary. English Dialect Society.

Jam. = Etymological Dictionary of the Scottish Language. John Jamieson, D.D. New Edition, 1877.

Landn. = Landnámabók.

L.C.D. = Liber Census Daniæ; Kong Valdemar den Andens (1202–1241), Jordebog.

M. and C. Gl. = Glossary of the Manley and Corringham Dialect. E. Peacock.

Madsen, Sjæl. Stedn. = Sjælandske Stednavne. Emil Madsen. Archæological Journal of Scandinavia, 1863.

Molbech = Dansk Dialekt Lexicon. C. Molbech, 1841.
Prompt. Parv. = Promptorium Parvulorum sive Clericorum, 1540.
Stratmann = Stratmann's Dictionary of the Old English Language.
St. S. = Sturlunga Saga.
C.I. = Calendarium Inquisitionum post mortem sive Escætarum. (Henry III., Edward I. and II.)
C.R.C. = Calendarium Rotulorum Chartarum ad inquisitionem ad quod damnum, 1307–1460.
C.T.T. = Catalogus Tenentium Terras per Singulas Hundredas in Comitatu Linc. (Henry I.)
D.B. = Domesday Book.
Hundr. R. = Hundred Rolls ; Rotuli Hundredorum. (Henry III., Edward I.)
Inqu. Non. or I.N. = Inquisitiones Nonarum. (14 and 15 Edward III.)
Pl. A. = Placitorum Abbreviatio. (Richard I., John, etc.)
P.R. = Patent Rolls ; Calendarium Rotulorum Patentium. (3 John, 23 Edward IV.)
R.C. = Rotuli Chartarum, 1199–1216.
T.E. = Taxatio Ecclesiastica Angliæ et Walliæ, 1291.
T.N. = Testa de Nevill. (Henry III., Edward I.)
A.S. = Anglo Saxon. O.N. = Old Norse. Su.G. = Suio-Gothicum. Dan. = Danish. O.Dan. = Old Danish. Dan. D. = Danish Dialect. Sw. = Swedish. Sw. D. = Swedish Dialect. Norw. = Norwegian. Ger. = German. O.H.G. = Old High German. Eng. = English. O.E. = Old English. M.E. = Middle English. N.E. = North England. Pron. = Pronounced.
(?) A note of interrogation placed after a local name signifies that the writer has not ascertained the earlier forms of the name.

LINCOLNSHIRE AND THE DANES.

CHAPTER I.

THE DANISH OCCUPATION.

"In there stepped a stately Raven . . . . . .
Not the least obeisance made he ; . . . . . .
. . . . . .
Ghastly, grim, and ancient Raven, wandering from the Nightly shore,
Tell me what thy lordly name is on the Night's Plutonian shore.'

The Raven, E. A. Poe.

It may be that education and the love of travel have, to some extent, weakened the popular misconception that to live in Lincolnshire means little short of floundering in a swamp and shivering with ague ; yet it is hardly rash to say that the county, as a whole, excites less interest than any other in the mind of an average Englishman. Those who know its broad acres best feel that scant justice is done to it by strangers, who have never taken the trouble to see it for themselves. The day will doubtless come, when the general public will be awakened to the fact that Lincolnshire enjoys one of the healthiest climates in the kingdom ; that, in a drive across the wolds, a landscape meets the eye surpassing in beauty the scenes familiar to the South-countryman

amid the Hampshire Downs; that the geology of the county is full of interest, from the oolite, ironstone, and red chalk of the hills, to the submerged forests of the coast; whilst the Church architecture vies with that of any county in Great Britain.[1]

Meanwhile, we pity the ignorance of the outside world, and confess that the quaint and sagacious Fuller was before his time in his estimate of this portion of the realm. "As God" (so runs his verdict) "hath, to use the apostle's phrase, tempered the body together, not making all eye or all ear, but assigning each member the proper office thereof, so the same Providence hath so wisely blended the benefits of this county, that, take collective Lincolnshire, and it is defective in nothing."[2]

It is not, however, the object of these chapters to confirm this flattering view; no such wide and ambitious aim will be discovered in the following pages. One particular feature, to the exclusion of others, will occupy our attention;—a feature familiar enough to all in its general aspect,[3] but hitherto not dealt with in detail.

The visitor to Lincolnshire, when he leaves the flat

[1] "Here the complaint of the prophet" (Hagg. i. 4) "hath no place; n county affording worse houses or better churches."—Fuller's Worthies of England, 1st edit., 1662, part 2, p. 151.

[2] Ibid., p. 144. As if to justify, and more than justify, such an encomium, the year before these words were put before the public (the first edition was published in 1662, after the author's death), it is recorded that "at Spalding and Bourne, and several other places in Lincolnshire, it rayn'd great quantities of wheat." This phenomenon, which took place April 26, 1661, is included among the many wonders of Annus Mirabilis, 1660. (See Diaries and Letters of Philip Henry, 1882, p. 104.)

[3] See Taylor's Words and Places, ch. viii.; and Worsaae's Danes and Northmen, sect. vii.

country that stretches from Huntingdon to Firsby, finds himself surrounded with records of Danish occupation, more numerous probably than in any other district of England, and it is the special aim of these pages to trace the records that the Norsemen have left in the place-names of the county.

The Scandinavian race is represented by three great divisions,—the Dane, the Norwegian, and the Swede. Of these, the last took little part in the marauding expeditions that swept every coast of Western and Southern Europe, from the north of Scotland to the Bay of Naples and the Levant, during the ninth, tenth, and eleventh centuries.[1] But, while the Swede found vent for the spirit of enterprise beyond the Baltic in the region of the East, the Dane and Norwegian vied with one another in harassing and plundering every shore that lay to the west of their own country. Heartrending are the tales told of these incursions. Although generous in friendship, the Norseman was pitiless and even treacherous in war. Untaught as yet by the word, untamed as yet by the yoke of Christ, he believed that the way to lay up treasure in heaven, as well as on earth, was to kill, to capture, to sack, to burn. "Capable of every crime but cowardice," honouring a life of plunder above that of honest industry, believing that death in battle was a certain passport to Valhalla, the sworn opponents of Christianity, swayed by strong appetites, possessed of extraordinary physical strength, and a constitution hardened by exposure to a bracing climate,

[1] Worsaae's Danes and Northmen, Introd. p. xiii., xiv.

these Northern vikings proved themselves terrible foes wherever they went, and left

> "Their name to other times,
> Link'd with one virtue and a thousand crimes."

Many of the stories told of the Norseman's cruelty may be far from true, yet it cannot for a moment be doubted that his raids were marked by every kind of excess. Towns and villages were plundered, the inhabitants massacred, their homes fired; babes were tossed upon the spear,[1] women were carried off to shame or captivity. Terrible too was the havoc they made in religious houses and churches; and there may be church doors in England at the present day, which, beneath some rusty nail, preserve a remnant of dry and shrivelled skin, as a witness to the viking's profanity, and the vengeance that was wreaked upon him when seized in the act of sacrilege.[2] It may be taken for granted that

[1] This, in spite of the traditional belief in the ferocity of the vikings, was probably not a common practice. The story of Olaf Barnakill has been so often quoted as to colour the general character of the Norseman. It is upon the authority of the Landnámabók that we learn how "Barnakill" was given to Olaf as a soubriquet, because he protested against the practice of tossing infants upon the spear-point. Sir G. W. Dasent points out that "Barnakill" may be a late corruption of "Bairncarle" (*i.e.* the man with many bairns); see Burnt Njal, vol. ii. pp. 353, 354. He further maintains that these stories of atrocious and unnecessary cruelty were set afloat after the change of faith amongst the Northmen, with the purpose of heaping disgrace upon paganism. The fact that Frithiof was called Helthiof, when guilty of this barbarity, helps to prove that the practice was regarded with aversion by the majority of Norsemen.

[2] The four churches with which such traditions are distinctly connected are Rochester Cathedral, Westminster Abbey, and the churches of Hadstock and Copford, in Essex. In the case of Hadstock, the last fragments of skin did not disappear until 1846; and in that of Copford, not until 1843. (See *Archæological Journal*, vol. v. p. 185; vol. x. p. 167.)

the life of the viking, while it developed the worst qualities of the Scandinavian character, would check its nobler features, save that spirit of enterprise and daring which never rose higher than in these sons of the North. It is partly, doubtless, in virtue of this unrivalled hardihood that the Norseman's life possesses a romantic interest, which, in some degree, extends itself to the seas he haunted, and to the very places he conquered to call after his own name. And where was the seaboard of Western Europe that these insatiable pirates did not visit? Here, there, everywhere, often in the most unexpected quarters and out-of-the-way corners, they have left their record in the names they gave,—names which may still conjure up to the eye of fancy those black fleets, sometimes large, sometimes small, always formidable, that threaded their way through every sea and descended upon every coast, to leave their mark in blood and fire and famine.

The province to which our thoughts are now directed was not only visited, but colonized, by these Northmen; and the great preponderance of Danish over Anglian place-names in many large portions of the county may serve to show that, in these parts at least, the Englishman was no match for the Dane.

Although there must have been Danes in England at a very early period, and vikings had frequented our coasts long before Ethelred ascended the throne in 866, it was not until his reign that the full strength of this foe was felt. It was in the very year of Ethelred's accession that a Danish armament, under the notorious

leaders Hubba and Hingvar, landed in East Anglia. After wintering there, the invaders marched through Lincolnshire, crossed the Humber, and advanced upon York. Northumbria, or at least the southern portion of it, submitted almost without a blow, and Mercia trembled for its safety. The peace of Nottingham, concluded in 868 between Ethelred and the Danes, gave the newcomers an opportunity, which they were quick to seize, of subjugating East Anglia. Hardly had Guthrum the Dane taken his seat upon the throne of the martyred Edmund, than Mercia, shrinking from the contest, which appeared inevitable, acknowledged the overlordship of the Danes, and placed itself under tribute. This occurred in 870. In the following year Ethelred died, to be succeeded by his younger brother, Alfred. The heroic struggles of the new king to maintain his ground and preserve his crown ended in the peace of Wedmore, in 878. By the terms of this treaty the great road running from London to Chester, and known as the Watling Street, became the frontier line between Danelagh and the kingdom of England.[1]

If then we ask, at what period Lincolnshire and the adjacent counties were chiefly colonized by the Danes, probability points to the years immediately preceding

[1] J. R. Green, Short History of the English People, pp. 45, 46. The exact line which separated Danelagh from England started from the Thames, and after tracing the river Lea to its source, passed to Bedford. Thence it kept to the river Ouse until it reached Watling Street, which then became the boundary to Chester. The treaty of Wedmore gave the Northmen ample opportunities for settlement. Danelagh was at length reduced to submission, but not until the middle of the tenth century, and by that time most likely the present nomenclature of the county was more or less complete.

and following the treaty of Wedmore; nor can we be far wrong in concluding that, during the latter half of the ninth century, the north and west of Lincolnshire assumed the character rather of a Danish province than of an English shire.

It was then that those scenes were repeated which had been so common four hundred years earlier, when the tribes of Germany descended upon the eastern coasts of Britain, rendered almost defenceless by the withdrawal of the Roman legions.[1] Now, however, it was the turn for the Anglo-Saxon race to suffer; and as the Briton had retired before the German, so now the Englishman made way for the Dane.[2]

No county map bears clearer traces of Norse occupation than that of Lincolnshire. And this we might well expect, for no other portion of England afforded such facilities to these sea-kings for conquest and for settlement. Riding across the German Ocean on what they were wont to call their sea-horses, they found, in the Humber mouth, an open gate to some of the richest pastures in England. History tells of the good use they made of their opportunities. But even were the voice of history silent, if every documentary record were lost, if every local tradition were forgotten, a comparison

[1] For a picturesque description of the Saxon raids of the fourth and fifth centuries, see Green's Making of England, Introd., pp. 15–19; see also Freeman's Norman Conquest, vol. i. p. 12.

[2] Mr. Freeman gives three periods of Danish contact with and influence upon England: 1st period, that of plunder, 789–855; 2nd period, that of settlement, 855–897; 3rd period, that of political conquest, 980–1016 (Norman Conquest, vol. i. pp. 12 and 44–46).

between the map of Lincolnshire and that of Denmark would prove that one had been colonized from the other, or, at least, that the same race had, to a great extent, peopled both countries alike. If, in a state of unconsciousness, we could travel to Denmark, and awake to find ourselves amongst such names as Abye, Strobye, Dalbye, Kirkbye, Carlebye, Orbye, Ulseby, Holbek, and Tofte, we should certainly be prepared to look around without the sense of being any great distance from home. Such names, with many others quite as familiar in form and sound, may be read upon an ordinary map of Denmark, and have, for more than a thousand years, formed a connecting link of deep interest between the two countries, now so closely and happily united in the person of Alexandra, Princess of England and of Denmark.

It is impossible at this distance of time to trace, with any clearness, the course that the great Danish immigration took; yet an examination of the map is not without results that throw some light upon this point, and more especially, perhaps, in regard to the county now under consideration.

So far, then, as we can judge from the map, there appear to have been three main streams of these colonists into Lincolnshire, which, for convenience' sake, we may designate as the Grimsby, Trent, and Alford streams.

In the first place, there can be no doubt that they landed in large numbers in the immediate neighbourhood of Grimsby,[1] and spread in every direction, but

[1] Certainly as far south as Tetney Haven, which, tradition tells us, was one of the favourite landing-places of the Dane.

especially to the west and south-west. Meeting this horde, as it pushed its way westward from Grimsby, another wave of Danish colonists most probably advanced eastward from the neighbourhood of Burton Stather[1] at the Trent mouth. Where these two streams of immigrants met, it may be impossible to say; possibly in the vicinity of Glanford Brigg or Caistor, which, though neither place bears a Danish name, may be regarded as the centres of one of the most strongly marked Danish districts in the kingdom.

Turning to what has been characterized as the Alford stream, we come to that particular area which, if we may judge from the place-names, must at one time have been the most exclusively Danish portion of Lincolnshire, if not of England.[2] This district stretches from the coast in the neighbourhood of Alford over the wolds as far as Horncastle, and the conclusion appears to be irresistible that the smooth sandy shore between Theddlethorpe and Skegness was a favourite landing-place for the Danish fleets. In Leland's time, tradition told of a fair commodious haven that once existed at Skegness;[3] it may have been, therefore, at that particular point of the coast, rather than any other, that the invaders landed[4] to march north and west, and turn

[1] The name Stather may itself record the fact that this point was used with great frequency as a landing-place by the Danes (cf. Chapter x.).

[2] Words and Places, 5th edit., p. 111.

[3] Leland's Itinerary, vol. vii. p. 142.

[4] Nothing can be advanced with anything like certainty, owing to the great changes which the encroachments of the sea have made upon the coast since the ninth century. There may have been many commodious havens besides that of Skegness. Even so late as Leland's day there appears to

the Alford and Spilsby neighbourhood into a purely Danish settlement. Certain it is that we can point to no other part of Lincolnshire, where Danish names outnumber the English in so large a proportion. Let the eye run over a map from Theddlethorpe, on the coast, through Withern, Ruckland, Scamblesby, Thimbleby, Coningsby, Revesby, Firsby, to Skegness, and it will be found that names, other than Danish, in this large area may be almost counted on the fingers.

The cause of this crowded assemblage of Scandinavian names in this particular portion of the county is not far to seek. The Fens opposed a formidable barrier to the advance of the foreigner. Reference to the map will show at once how the colonists skirted the fen from Firsby round by Coningsby, Digby, Asgarby, Hacconby to Stamford. Let a line be drawn through these places, and it will be seen that, south and east of this limit, names of Danish origin are comparatively scarce. Here and there, it is true, within the area once known as the Fens, we come across a name undoubtedly Danish, but for the most part the nomenclature is cast in an English mould; Sibsey, Littleworth, and Benington are more characteristic of this district than Skirbeck, Brothertoft, and Butterwick. The map then makes it clear that the tide of Danish conquest and annexation swept no further than the frontier of the fen, which formed the best defence of the sturdy Gyrwas,[1] who, in spite of ague

have been a haven at Huttoft Marsh. "At Huttoft marsch cum shippes yn from divers places and discharge." (Leland's Itinerary, vol. vii. p. 38, 2nd edit., 1744.)

[1] So the tribe of Engles who colonized the Fens called themselves. (See J. R. Green's Making of England, p. 56.)

and low fever, maintained themselves on such island homes as Sibsey, Stickney, and Fulney.

In addition to the very strongly marked Danish districts already mentioned, there is a small tract of country situated between the city of Lincoln and the river Trent, which, if we may trust its nomenclature, must have been almost exclusively occupied by the Danes. Skellingthorpe, Saxilby, Kettlethorpe, Brattleby, Ingoldby, Thorpe-in-the-Fallows, may be taken as the key-names of this district, which extends from the Trent-side at Torksey to the walls of Lincoln. The essentially Danish character of this area may be explained, partly by the fact that Lincoln was one of the five boroughs,[1] which formed so marked a feature of the Danelagh, partly also by the former importance of Torksey,[2] which, in the days before the Conquest, was the most flourishing town on the Trent between Nottingham and the Humber.

These then would appear to have been the principal centres of Danish colonization. Either by driving out those already in possession, or by occupying hitherto

[1] The five boroughs were Stamford, Lincoln, Leicester, Nottingham, and Derby. To these were subsequently added York and Chester. "The five boroughs, a rude confederacy which had taken the place of the older Mercian kingdom. Derby represented the original Mercia on the Upper Trent; Lincoln, the Lindiswaras; Leicester, the Middle English; Stamford, the province of the Gyrwas; Nottingham, probably that of the Southumbrians. Each of these five boroughs seems to have been ruled by its earl with his separate 'host.' Within each, twelve lawmen administered Danish law, while a Common Justice Court existed for the whole confederacy." (J. R. Green, History of the English People, vol. i. p. 82.)

[2] The commercial importance of Torksey was doubtless closely connected with its proximity to Lincoln. (On the former importance of Torksey, and its probable connection with the Danish settlers, see Appendix II.)

unclaimed lands, the Dane found himself, in these particular districts, almost alone, and altogether supreme. Meanwhile, over a great portion of the county, we find English and Danish names thoroughly mingled, so that it is hard to say whether the English or the Danish element predominates.

In one section only of the county are Norse names comparatively rare, viz. the Fen district, already referred to. To this part of Lincolnshire we may now turn again for a moment, and take notice of two features that bear upon our subject. In the first place, although it is, speaking generally, true that the nomenclature of the Fens is English, an exception must be made in regard to a small portion of the sea-coast in the neighbourhood of Boston. Judging from place-names, we should conclude that the Norsemen colonized the sea and river line extending from Boston to Butterwick, and possibly some miles further to the north. Here we have undoubtedly Danish names attached to the villages of Skirbeck, Fishtoft, and Butterwick,[1] whilst the names also that cling to various parts of these parishes suggest that the Danish element in their population was at one time large. Thus Hiptoft, Catchgarth, Coppledike, Sempringarth, Caythorpe, Tungatestone, Crane-End,[2] Altoft-

[1] The name of Freiston may be English or Danish, but the village of Freiston was less important than Butterwick, until made by Guy de Credon the seat of his barony.

[2] Crane is a corruption of Skreyng, which (though it may not be possible to give a derivation) has a strongly Scandinavian appearance. It may be Old Norse *skör*, edge—*skara*, to jut out; and *eng*, a meadow. This derivation just suits the character of the ground, bordering as it does on the sea.

End, and Scalp,[1] bear witness, in one way or another, to the presence of the Norseman. And if we press still further to the north from Butterwick, through Leake[2] and Wrangle, we are reminded of the same nationality by such names as Fenthorpe, Ivory,[3] Finkle Street,[4] and Hungate.

The other feature, which appears worth notice in connection with our subject, is that among the Danish names scattered here and there over the Fens, the two suffixes most distinctive of Danish influence are conspicuous by their absence. Among the village names of this area, it is very doubtful whether a genuine instance of *by* or *thorpe*[5] could be produced. These characteristic signs of Danish occupation come no further south than Firsby, Hagnaby, Revesby; no further east than Dowsby, Dunsby, Laythorpe, Hacconby, Thurlby, and Wilsthorpe.

Here and there, in the country that lies between Firsby and Peterborough, we come across a *-toft*, a *-beck*, or a *-holme*, to prove that the Danish influence was not unfelt, nor the race unrepresented, in the south-east of

[1] The origin of this term is doubtful, but it is most likely Scandinavian.

[2] Leake is not unlikely a Norse name. See Chapter x.

[3] Ivar is a purely Norse name. Ivory is a natural corruption of Ivar-eye, Ivar's Island. Danish writers generally write Ivar for Ingvar. (See B. Thorpe, Anglo-Saxon Chronicle, note, vol. ii. p. 60.)

[4] Finkle Street; Danish *Vinkel*, Anglo-Saxon *winced*, a corner, angle. (See Ferguson, Northmen in Cumberland and Westmoreland; and Madsen. Sjæl. Stedn. p. 254.)

[5] *By*, *thorpe*, and *toft*, but especially the first two, are the principal suffixes denoting permanent settlement. *Thorpe* is by no means exclusively Norse; but, though an English word, it is only found with frequency where Norsemen settled.

Lincolnshire; but not even on the coast and river line near Boston, to which reference has been made, is there a *by* or *thorpe*.[1] If we may venture upon an inference from this peculiarity, it is that the Norsemen who settled at Brothertoft, Pinchbeck, Wigtoft,[2] and in other parts of the fen, did so at a later period, and in a more peaceable fashion than had been the case in the north and west of the county. Indeed, that some few Danes, in the course of time, should have found their way to the strips and plots of rich alluvial soil that rose from the surrounding swamp, seems perfectly natural, when we bear in mind that, at the peace of Wedmore, the whole of Lincolnshire, together with East Anglia, fell to the lot of Denmark.

Thus it has come to pass (though the phenomenon is perhaps too obvious to need pointing out), that, side by side in the same county, lie two districts in which the conditions of nomenclature are exactly reversed. In the Spilsby neighbourhood we meet with a multitude of *bys* and *thorpes* with an occasional termination of English origin. In the adjacent fen lands, the names that indicate the presence of the Dane are the exception, those denoting English occupation are the rule.

Much has been said, and doubtless with truth, about the violence and bloodshed which attended the Danish settlement. That there was a great disruption of society,

[1] Unless we except Fenthorpe, already referred to.

[2] It is worthy of note that Wigtoft, in which name the suffix indicates permanent occupation, was in former days, to all intents and purposes, situated upon the sea-coast, as the ancient form of the name (Wiketoft) proves.

together with an extensive displacement of landowners, is beyond dispute ; but we are justified in believing that, save in a few districts of limited area, the Danish conquest was not marked by an extirpation of the old race,[1] such as characterized the English conquest some centuries earlier.[2]

Perhaps the one fact that might seem to favour the view of wholesale slaughter and virtual extermination of the earlier inhabitants is that slavery had ceased to exist in Lincolnshire at the time of the Norman Conquest. This institution, in spite of the combined efforts of legislature and Church, prevailed largely and increasingly in the south and west of England during the later Saxon period. In the northern counties, meanwhile, and in those east of Watling Street,—in other words, in Danelagh,—slaves were few, Yorkshire and Lincolnshire enjoying the noble distinction of possessing none at the date of the Domesday Survey.[3]

[1] Stubbs, Constitutional History of England, vol. i. p. 198.

[2] This extirpation of Celt by German does not necessarily involve wholesale slaughter. "Slaughter no doubt there was on the battle-field or in towns like Anderida, whose long defence woke wrath in their besiegers. But for the most part the Britons cannot have been slaughtered ; they were simply defeated and drew back." (J. R. Green, Making of England, pp. 135, 136.)

[3] In the eleven counties north and east of Watling Street the proportion of slaves to the whole population was less than three and a half per cent. In the five south-western counties it was between sixteen and seventeen. In Devonshire, Dorsetshire, Gloucestershire, Hampshire, Somersetshire, Wiltshire, and Essex there were 13,698 slaves, who formed more than half the total number for the whole of England. The population of these counties is estimated at only 56,589. Essex was included in Danelagh, but was never to any great extent peopled by Danes. On the subject of slavery in later Saxon times, see Pearson's History of England during the Early

Although such absence of the slave element might have resulted from extermination, it is by no means necessary to call in such an agency to account for it. It might perhaps naturally result from the social revolution that was inevitable, and the consequent reconstruction of the community; nor is it inconceivable that the Danes, newly converted to Christianity, may have been more obedient to the voice of the Church than the degenerate Saxons, and thus have banished from their midst an institution fraught with wrong and cruelty. However this may be, it is exceedingly probable that this freedom from what was perhaps the greatest curse of the Saxon age, resulted from the Danish settlement,[1] and it may, with reason, be accepted as some set-off against the sufferings inflicted by the vikings and their followers.

Meanwhile the place-names of the county preclude the idea of extirpation, and a glance at the map may satisfy our minds that Norseman and Angle eventually settled side by side. No part of England received a larger measure of Danish blood than was introduced into Lincolnshire; yet, even in this county, taken as a whole, it would be difficult to say whether names of Norse or English origin predominate. It is not, indeed, always possible to ascribe local names with certainty to the people who gave them; undoubtedly, too, many ancient

Middle Ages, vol. i. p. 286; also his Historical Maps, Preface, p. ix. Also Freeman's Norman Conquest, vol. i. pp. 364, 365; and vol. v. pp. 479–481. Also Robertson's Scotland under her Early Kings, vol. ii. Appendix M, p. 430, note.

[1] Pearson's History of England, vol. i. p. 286.

names have perished from the directory; but the evidence, such as it is, of our modern map, would point to a mixture, in more or less equal proportion, of Englishmen and Danes.

And even when we turn to the most exclusively Danish districts of our county, there are grounds for believing that there was no wholesale expulsion of earlier occupants; for we find, speaking generally, the portions of the county most exclusively colonized by the Danes, to have been those which we may conclude were the least populous. In the sea-marsh between Grimsby and Skegness, where the pastures are exceptionally rich, there must have been a considerable population, and, consequently perhaps, much bloodshed before it could assume the strongly Danish character it now wears. The English were forced to yield and to withdraw, as the names upon our map at this day clearly show. Battles, attested, if tradition is to be trusted, by numerous local memorials, were fought, and blood flowed freely; but, as the tide of Danish immigrants rolled upward to the hills beyond, it is doubtful whether they found many tenants to displace. Thick wood then skirted the marsh and clothed the lower slopes of the wold, whilst the bleak and hilly district that lay beyond, sparsely peopled to this day, may have had very few inhabitants,[1] save here and there, where the situation was more than usually favourable for agriculture or pasture. In such districts

[1] It is doubtful, however, whether Mr. Green would allow that such situations were thinly peopled in comparison with other districts. (Making of England, pp. 8, 9, and 56, 57.)

the resistance would probably be very feeble and the bloodshed insignificant.[1]

The distribution, moreover, of the few English place-names, which have survived upon these hills, tends somewhat to confirm this view. It is a common thing to find a number of insignificant villages and hamlets, with Danish names, clustering round a place of larger dimensions, bearing an English, or, at least, pre-Danish, designation. Such centres we have in Alford, Horncastle, Partney, Tetford, Belchford, and Donington, in the south wolds;[2] whilst Frodingham, Bottesford, Caistor, Glanford Brigg, Binbrook, and Ludford illustrate the same feature in the northern part of the county, and thus support the belief that the Danes did not resort to force and expulsion, when they could obtain a home by more peaceful measures.

The fact, too, that *bys* are much more numerous than *thorpes* in the wold district may be fairly regarded as pointing in the same direction. It is true, indeed, that

[1] This view seems to gain some confirmation from Mr. Freeman's observations (Norman Conquest, vol. ii., Appendix E). "Places, it would appear, were more commonly called after the names of *individuals* in the Danish settlement, than they had been by the earlier English occupiers." He further points to the Flemish occupation of Pembrokeshire, in the twelfth century, as an exact parallel in this respect. A large amount of the colonization therefore appears to have been effected by the settlement of single families and their dependents.

[2] To these we might probably add the now insignificant little village of Greetham between Tetford and Horncastle, which in former times most likely filled a more important sphere than at present. The Norman scribe translated Greetham by Grandham, a fact which, coupled with the pleasant and advantageous situation of the place, may lead us to think that the name Greetham, or Greatham, was not undeserved.

by and *bö* (which are but different forms of the same word) have the meaning of *village* in Denmark, Norway, and Sweden at the present day; but in Iceland, the same word, under the form of *bær*, indicates a farm;[1] and, inasmuch as it is derived from *búa*, to dwell, its original meaning would naturally be a single dwelling-house. This, most likely, was its meaning when the Danes made the suffix *by* such a common feature in our county nomenclature; and where this termination is found, it may generally be regarded as marking the original home of a single family. The word *thorpe*, on the other hand, is rarely used of an isolated farm, but almost invariably means a collection of houses, especially those of the poorer class. It is natural enough, therefore, to find more *thorpes* than *bys* amid the rich pastures of the sea-marsh and the Trent valley; quite as natural to find this proportion reversed amid the bleak hills, where the means of supporting life were less abundant or more precarious.[2] It is, indeed, far from improbable that a large portion of the wolds received its Danish characteristics considerably later than the more fertile parts of the county; and such names as Scamblesby, Fulletby, and Salmonby may have been derived from Danes, who started from Hogsthorpe and Theddlethorpe, rather than Schleswig or Jutland.

[1] See Cl. and Vigf. Dict., *bær*.

[2] Although he draws no inference from it, the Rev. E. M. Cole notes the same phenomenon in regard to the East Riding of Yorkshire. The *thorpes* are common in the Vale of York and in Holderness, but scarce upon the wolds. (Rev. E. M. Cole, Paper on Scandinavian Place-names in the East Riding of Yorkshire, p. 6.)

However this may have been, and whatever may have been the degree of violence and forcible dispossession, one thing is certain,—the essential character of the population was not revolutionized. The Danish settlement was not one of extinction, but of amalgamation. In this feature, as has already been pointed out, the Danish occupation stands in striking contrast with the earlier English settlement. The German immigrants swept over the land, and Britain, in the true sense of the name, no longer survived except in the wilds and mountain fastnesses of Cumberland, Wales, and Cornwall. There was no sort of fusion between victor and vanquished. Not only was there no blending of social customs, political institutions, and national sentiment; but in all likelihood there was little mixture of blood between the two races. In the case of Dane and Angle, it was entirely different.[1] Not only were the social and political changes produced by the Danish ascendency comparatively trifling, but, after the first excitement and soreness consequent on defeat, the subject population mingled freely with the conquerors.[2]

The cause of this contrast is very clear. The conquered Britons and their German foes were aliens from one another in blood and language. The Angle and the

[1] See Freeman's Norman Conquest, vol. i. pp. 166, 167; also J. R. Green, Making of England, p. 134 ff.; also his History of the English People, vol. i. pp. 87, 88.

[2] At a period long subsequent to the one of which we are speaking there was certainly a tendency among Danish settlers to identify themselves with England. (See Freeman, History of the Norman Conquest, vol. i. p. 770. note xxx.)

Dane, on the other hand, were, nationally speaking, near of kin. Sprung from one original stock, they were but separate branches of the same tree. Their language, their natural sentiments, their social customs were radically the same. Nature had allied them ; and so, when the storm of invasion ceased to rage, the fusion between the Northman and the Englishman became complete.[1]

And for this very reason we shall probably search in vain for any distinct traces of the Dane in the physique and character of the present population of Lincolnshire.[2] If anywhere in England such traces could be found, it would certainly be in those portions of this county, where the Norsemen, at the time of their settlement, far outnumbered the English. In such districts it is quite possible that there is, at the present day, more Danish than any other blood in the veins of the peasantry ; for it rarely happens even now that the men marry outside their own neighbourhood, and in earlier times such cases must have been even more infrequent. But, as a matter of fact, the very strong family likeness that bound the conquering Northman and the conquered Angle together, would leave little room for the discovery of specific traits of character or personal appearance introduced by the

[1] "From the first moment of his settlement in the Danelagh, the Northman had been passing into an Englishman." (Green's History of the English People, vol. i. p. 88.)

[2] Nothing that is here said refers to provincial customs, of which some perhaps may be derived from the Norsemen. It is also notorious that the language of Lincolnshire is strongly tinctured with Old Norse (see Anderson, Lincoln Pocket Guide, pp. 15–24). There is a wholesome caution against exaggerating Norse influence in England, in Professor Stubbs's Constitutional History, vol. i. p. 203.

Dane.[1] No doubt Lincolnshire people have their peculiarities; but such peculiarities, even if they be thought to form a connecting link with Denmark, do not dissociate the county from other parts of England. And at this no one will feel surprised, who bears in mind that the family likeness, which drew Danes and Englishmen into social union in the ninth century, is still conspicuous in the modern representatives of the two races.

At no very distant date indeed, Lincolnshire folk appear to have passed for a very vulgar and clownish company. Thomas Fuller, though highly appreciating the advantages of the county, is not always complimentary to its natives; as, for instance, when he speaks of the country clowns, overgrown with hair and rudeness, who prefer their own local bagpipe[2] to Apollo's harp.[3] For such an estimate indeed he could have quoted high authority; for, rather more than a century earlier, Henry the Eighth had pronounced the county to be one of "the most brute and beastly in the realm;"[4]

[1] Nevertheless, it should be noted that Professor Worsaae thought that he did detect such traces of the Danish conquest. (See Danes and Northmen, p. 78.)

[2] Cf. Shakespeare, Henry IV. Pt. I., act i. sc. 2, "the drone of a Lincolnshire bagpipe." It has been thought by some antiquarians that the bagpipe, which has taken so firm a root in Scotland, was introduced to that country by the Norsemen. It appears, however, that the instrument, though much in vogue among the Scandinavians, cannot be fathered upon them. Its origin is indeed lost in antiquity. It certainly may have been brought to Scotland by the Norwegians who settled there, and it is at least a singular coincidence, if nothing more, that this particular kind of music should be more closely associated with the Danish county of Lincoln than with any other part of England.

[3] Fuller's Worthies, Pt. II. p. 152.

[4] See Froude's History of England, vol. iii. p. 114.

a piece of evidence, however, which is weakened for the impartial critic by the fact that the royal temper had been severely tried by the Pilgrimage of Grace and the active part that Lincolnshire had taken in it.

Had Voltaire written upon the "Danes in Lincolnshire," he would doubtless have found in such opinions some justification for a sentiment, in which he succeeded in paying, with the same breath, a bad compliment to England and Denmark alike. According to his judgment, if Englishmen were fond of litigation, they were of Norman extraction ; if good natured and polite, they were of Plantagenet birth ; if brutal, they were Danes. The witty Frenchman often said sharp things at the expense of truth, and those who have had the good fortune to visit Denmark know very well that, brilliant as may have been the example of the Plantagenet race, if politeness and good nature are to be found anywhere at the present day, it is amongst the Danish descendants of the vikings. Moreover, as a matter of fact, modern Denmark has inherited a refinement of taste and courtesy of manner from a remote ancestry, for it appears, on undeniable authority, that the Danes who came to our shores a thousand years ago, made themselves somewhat too acceptable to English ladies by the elegance of their bearing and the care they took of their persons.[1]

If then the capricious king and the quaint historian, whose sentiments we have quoted, had any good grounds

[1] Freeman's Norman Conquest, vol. i. p. 344 ; also Pearson's History of England during the Early and Middle Ages, vol. i. p. 295. On their fondness for the bath, see Chapter iii.

for what they said ; if vulgarity and coarseness were the characteristics of our county in the Middle Ages, we may confidently maintain that they were not introduced by the Dane. Such sentiments probably have their faint echo even in our own day and concerning our own generation. It would not be fair to conclude that there has been a general conspiracy from early times to take away the character of the county, but we may perhaps be allowed to cherish the belief (in spite of some adverse opinions) that the grounds are insufficient for supposing that Lincolnshire folk were, or are, more uncouth and uncivilized than their neighbours. On the contrary, if we consider the firm hold that the Church in early days had upon the county, and the network of ecclesiastical establishments that overspread it,[1] we may well believe that the refinements of Christian civilization were as fully appreciated and generally enjoyed in Lincolnshire, during the Middle Ages, as in other parts of the country. In regard to our own day and generation, whether we look at the agricultural condition of the county, its manufactures, its literature, or any other department of human industry and thought, we have, it is to be hoped, little cause for shame and abundant cause for gratitude.

[1] This may be thought, by those acquainted with the corruption of many of these houses, to have been a questionable blessing ; yet it can hardly be doubted that the balance of the Church's influence was upon the side of good.

CHAPTER II.

CONNECTING LINKS.

"Far as the breeze can bear, the billows foam,
Survey our empire and behold our home!
These are our realms, no limits to their sway—
Our flag the sceptre all who meet obey."

The Corsair, BYRON.

REFERENCE has already been made to the cosmopolitan character of the viking's life. For him no sea was too dangerous, no coast was impregnable. Our own English shores, perhaps more than any others, suffered at the hands of these Northmen, and it may not be thought altogether irrelevant, or without interest, to track their course through our seas and trace their steps upon our coast.

The whole way down the eastern seaboard of England, as might be anticipated, we meet with names that tell of the Danes who made themselves masters of it. As we pass down the coasts of Norfolk, Suffolk, and Essex, we are still looking on what was part of Danelagh, and on landing at Yarmouth or Lowestoft we feel no surprise to find ourselves in the neighbourhood of Ormesby, Mautby, Thorpe, and Colby, as if the very ships that brought Orms and Malts and Kolls to the shores of Lincolnshire, had carried the same greedy pirates to Norfolk.

The estuary of the Thames was the south-eastern boundary of the Danelagh; but, although in sighting the shores of Kent we cross the acknowledged limit of Danish rule, we still find, as we coast along, some traces of the vikings' power.[1] From the names of Sheerness,[2] Margate, Ramsgate, Sandwich, Sandgate, Dungeness, Seaford, Bognor, Swanwick,[3] Rugner,[4] Swanage,[5] we

[1] From their constant presence in the river Thames, the north coast of Kent probably suffered almost more than any part of this country from the visits of the Danes. "The singular excavations in the chalk, which occur at East Tilbury, near the Thames, are called Danes' Holes, and are traditionally believed to have been constructed as places of refuge from the Northern invaders. They are entered by narrow circular openings, that widen into chambers and galleries as you descend." (H. G. Hewlett, Characteristics of Kent; *Nineteenth Century*, August, 1881.) From a discussion, however, of Dene Holes, Greys Thurrock, Essex, in *Notes and Queries* (1882) it appears more than doubtful whether the Danes had anything to do with the formation of these singular cavities. Nevertheless, the traditional belief which has connected these Kentish holes with the Norsemen is evidence of the dread with which those visitors were regarded. (For similar traditions in regard to Danes' Holes, county Durham, see Pearson's History of England, vol. i. p. 167.)

[2] These names on the south and south-eastern coast have usually been traced to the Danes (see Words and Places, pp. 109, 120); but is it not possible that they were given at a far earlier period, viz. at the conquest effected by the Jutes in the fifth century? The Jutes, after making themselves masters of Kent, played no important part in the settlement of England; but they colonized the Isle of Wight, and some districts on the Southampton Water. It may be therefore that such names as Sheerness, Sandwich, Margate, Keynor, Bognor, Swanwick near Southampton, Brownage (D. B., Burnewic), Ventnor, may be traced to the time when the first invaders from the North and East landed at Ebbsfleet, in 449. (For termination *or*, see remarks on Ravensore, in Chapter xii.)

[3] Swanwick is situated near the entrance of the river Hamble, in Hampshire. In this river, close to Swanwick, may be seen at low water the remains of a large Danish galley. (For a short notice of this wreck, see a paper by Mr. E. P. Loftus Brock, in *Journal of Archæological Association* for 1876; also *Graphic* for Nov. 27, 1875.)

[4] D.B., Rugenore.

[5] Anciently Swanwick.

may gather that the Dane was only too well known upon our south and south-eastern coasts.

On leaving Essex, however, it is not until we come to Devonshire, that we find evidence of permanent Danish settlement.[1] From the river Thames to the river Axe, we look in vain, or almost in vain, for those suffixes which imply colonization and residence; but, when we reach the coast of Devonshire, we meet once more the familiar *thorpe* and *toft*, while our Lincolnshire *by* is represented by *bear* or *beer*, which is almost identical in form with the old Danish *byr* and the Icelandic *bær*.[2] The evidence afforded by this last-named suffix indicates that the Northmen settled in some numbers at the mouth of the Otter, on the left

[1] Unless we except a small district in the neighbourhood of Hungerford, where, though we can hardly suppose there was anything like a large settlement of the Danes, we find a surprising number of local names which seem to point to a Danish source. Close to Hungerford are the following places: Denford (D.B., Daneford), Inholmes, Hayward Bottom; to the north-east, halfway between Hungerford and Reading, we find Grimsbury Castle, Coldrup Farm, Hilldrup, Westrup Wood, and Wellows. In various directions, but all within a short distance, we find the following names:—Honey Bottom, Southbys Farm (this may be a personal name of modern date), Coneygarth, Buttermere, and Ibthrop. It may be safely said that in no other area of the same extent in South England (except possibly in parts of Devonshire, of which we are about to speak), are Norse names to be found in such numbers. It is impossible not to connect them with the Danish armies which overran this part of the kingdom between 870 and 878, and which, for some time at least, occupied this very district. Denford, situated on the river Kennet, may well commemorate the passage of the Danish force. Can the name of Hungerford, which at an early period replaced the more ancient Inglefol, be named from Hingvar, who (in conjunction with Hubba) appears still to have commanded the Danes, and figures in the pages of Ingulphus as Unguar? Is it further possible that the ancient Inglefol, rather than Englefield, nearer Reading, was the scene of the great battle between the Danes and Saxons, in 871?

[2] Cf. Scotch and North England *byre*, a cowshed.

bank of the Exe, up the estuary of the Tamar and in other parts. Substitute *by* for *beer*, and such names as Rockbeer, Houndbeer, Aylesbeer, Langabeer, become familiar enough to Lincolnshire ears.[1]

Passing Helford and Gweek[2] (both names betraying a Northern origin), we give a wide berth to the rock-bound coast of Cornwall, and sight the Scilly Isles. Here we find the chief port rejoicing, like the chief port of Lincolnshire, in the name of Grimsby; whilst we learn that St. Agnes, the southern island of this group, represents a Lincolnshire friend in disguise. St. Agnes is no other than Hagenes, a common name among the marauding Norsemen, and here canonized by popular consent, on the charitable principle, it might seem, "de mortuis nil nisi bonum."[3] Nor should we forget that the Scilly Isles have a special interest in the history of the vikings from the fact that they were the scene of a very remarkable conversion. It was here that Olaf Tryggvi's son, afterwards King Olaf of Norway, was changed from a fierce and powerful pirate into an ardent champion of the Christian faith.

Rounding the Land's End, we pursue a north-westerly course, and, as we sail under Lundy Island[4]

[1] Words and Places, p. 119. The Danish origin of these names has not gone altogether unquestioned. (See *Notes and Queries* for Nov. 5, 1864. But in spite of criticism, Mr. Taylor has, and with good reason, retained his convictions in subsequent editions.

[2] Words and Places, p. 119.

[3] I give this on the authority of Mr. Isaac Taylor, from whose book on Words and Places much in the earlier part of this chapter is taken; cf. St. Agnes with Hagnaby (Hagenebi), Lincolnshire.

[4] See Words and Places, p. 117. Mr. Taylor derives it from Old Norse *lundr*, a grove, or *lundi*, a puffin.

and the distant shore of Bideford Bay is pointed out to us, we are reminded by such names that the Norsemen have sailed these seas before us. We now leave the old Danish stations of Steep and Flat Holme far upon our right, and, crossing the Bristol Channel, we approach a portion of the coast, which is thickly strewn with memorials of Scandinavian occupation. The inlets of the Pembrokeshire coast formed an irresistible attraction to these sea-rovers, Norwegians as well as Danes; and this south-west corner of Wales became one of their favourite haunts. Here we are sailing past *wicks* and *nesses*, *fords* and *stacks* and *holms*, almost as though we were amid the head-quarters of the Northmen; and on landing we find, in the country bordering the sea, the clearest indications of permanent colonization. Nor can those who live in Lincolnshire fail to be struck with such familiar sounds as Brotherhill, Creamston (Grimston), Thurston, Colby, Hannah, Derby, Scarborough, Honey Hill, and Butterhill.[1]

Steering further northward, we observe that the same race have left their traces at Orme's Head, Priest Holm, the Skerries, and a few other places. But we may leave these behind, and make for an interesting corner of Cheshire, where, judging merely by the place-names, we might almost fancy ourselves in our own county. This is the district known as the Wirral,[2] a spit of land

[1] Cf. Brothertoft, Grimsby, Coleby, Hannah, Derby, Scartho, Honey hills, Honington, and Butterwick in Lincolnshire. Other names in Pembrokeshire, which are not unrepresented in Lincolnshire, are Bullwell, Gander's Nest, Thimble Farm, and Cotland.

[2] Wirral, a corruption of Wirhale. The suffix is most likely the Old

that stretches into the sea between the mouths of the Dee and the Mersey ; and although we must not forget that this portion of Cheshire was included in Danelagh, it seems, nevertheless, somewhat strange to be moving about, within scent of the Irish Sea, amid such names as Irby, Greasby, Kirby, Ness, and Holme.

Before pushing any further to the north, we must pay a very hasty visit to the Isle of Man, which bears numerous traces of Scandinavian conquest and occupation. The Chronicles of Man relate that the southern half of the island was divided amongst the victorious Northmen, whilst the Celtic population was left in undisturbed possession of the north. The distribution of Scandinavian names certainly gives some support to this record ; but the early historical notices of the island are so confused, that it is impossible to draw any sure conclusion as to the dates and persons. The division of the land has generally been attributed to Godred, King of Dublin, at the time of his taking possession in 1080 ; but the name of Godred is woven into all the earlier annals of the island, and this partition, if it ever really took place, must be assigned to some earlier Godred than the well-known King of Dublin of that name.[1]

Norse *hali*, Danish *hale*, a neck or spit of land. Cf. Sand Haile Flats, in Lincolnshire ; Ulvshale, in Möen ; and Revshale, at Copenhagen. Wirral is the Wirheal of the Saxon Chronicle. Gibson's note in his edition of the Saxon Chronicle is—"Virheale, Wirhale, W. Chersonesus in agro Cestrensi, hodie Wirhall." Pearson, Historical Maps, 1870, gives, however, *healh*, a headland, as a Saxon word occurring in place-names, and instances Streoneshealh, the former name for Whitby.

[1] Professor Munch's Chronica Regum Mannie, with historical notes, pp. 50–54.

It seems clear that the Isle of Man was one of Harald Fairhair's numerous conquests, and thus became, about the year 870, an appendage of the Norwegian crown. Although, therefore, we cannot state with certainty the date at which the Scandinavian place-names were introduced into the island, probability points clearly to the time of its original conquest by Harald, which, by a curious coincidence, exactly corresponds with the Danish occupation of Lincolnshire.

It is likely that there was close intercourse between the Danes of England and the Norsemen of Man, and Mr. Worsaae suggests that there may have been a large mixture of Danes amongst the subjects of the Jarls, who ruled the island during the ninth and tenth centuries. However this may have been, many of the Norse names in the island bear a striking resemblance to those with which we are most familiar, and bear a Danish rather than a Norwegian stamp. Among others we find the following:—Kirby, Crosby, Colby, Greenaby, Dalby, Surby, Garwick, Scholaby, Holme, and Garth.[1]

From the Isle of Man it is but a step on the one side to Ireland, and on the other to the Lake district. On one side, as on the other, the Norsemen have left numerous traces of their former presence.

As early as the ninth century the Norwegians and Danes (or Ostmen,[2] as they were called) had founded

[1] Also cf. Cringle, Nab, Honey Hill.

[2] See *aust-maðr*, pl. *aust-menn*, Cl. and Vigf. Dict. This was a standing name of those who came from the Scandinavian continent, especially Norse merchants. The English used the word *easterling* in the same sense. The Norsemen were also known in Ireland as the Dugall, *i.e.* the black strangers.

kingdoms in Ireland. Their head-quarters were at Dublin, Waterford, and Limerick; but they also settled in considerable numbers at Wexford, Cork, and other points along the coast. Dublin, however, was the centre of Norwegian influence and authority in Ireland.

First conquered, if we may trust the chronicles, about the middle of the ninth century by Olaf the White, it was not until 1200 that the dynasty, then founded, came to an end, and that kings of Norwegian descent ceased to rule in the island.[1] Amongst the most famous and most dreaded of Irish vikings were the grandsons [2] of the great Hingvar or Ivar, who, with his brother Hubba, invaded England in 868.

The principal traces of Norse occupation naturally cluster round Dublin and line the coast; but we must not forget that the suffix in the name of three out of four of the Irish provinces attests the power of the Northmen.[3] In the neighbourhood of Dublin, we meet with Dalkey, Howth,[4] Fingall, Lambay, the Skerries, Leixlip, Strangford, Carlingford, all betraying a Northern

[1] For list of Irish-Norwegian kings, see Worsaae, Danes and Northmen, p. 317.

[2] These were Reginald, Sitric, Godfrey, Ivar. They were known as Hy Ivar, and were his grandsons through a daughter who married a Scotch viking, name unknown. Ivar, the grandfather, appears to have died in 872. The Hy Ivar belong to the history of the Western Isles and Northumbria, as well as to that of Ireland. (See Robertson, Scotland under her Early Kings, vol. i. pp. 53–56; and for genealogy of Hy Ivar, vol. ii. Appendix A., p. 188.)

[3] Old Norse *setr*, a settlement.

[4] Howth (in ancient documents, Hofda, Houete, Houeth) preserves almost intact the Old Danish form of Old Norse *höfud*, modern Danish *hoved;* the modern Fiskerhoved in Denmark is identified with Dighrehouæth of L.C.D.

origin, while Oxmantown, once separate from, but now incorporated with Dublin, is the modern form of Ostmantown. Many of the names on the south coast were also given by the vikings. Such, for example, are Wexford, Waterford, Isle of Calf, Tuskar Rock, Dursey Island, Smerwick, Toe Head, Greenore, Skelligs, Fastness. It may be added that, in the time of King John, Lough Larne was called Wulvricheford (Ulricsford), and that possibly we owe to the vikings the name of Wicklow, which appears in ancient writings as Wykynlo, and so reminds us of the former Wichingebi, but present Wickenby, of Lincolnshire.[1]

If we turn from Ireland to the Lake district of Cumberland and Westmoreland, we shall find ourselves in a part of England where the place-names, even more generally than in our own county of Lincoln, may be traced to the Northmen. Here, however, Norwegians, not Danes, were the principal colonists, and it is probable that Ireland and the Isle of Man, having been already mastered, formed convenient stepping-stones to this corner of England.[2]

The names that we observe in this district prove beyond doubt its occupation by settlers from Norway, but indicate, at the same time, how close was the affinity between Norwegian and Dane. In Cumberland and

[1] For these and many other very interesting particulars, see Worsaae's Danes and Northmen, pp. 297–357.

[2] Mr. Ferguson agrees with Professor Worsaae that the stream of colonization reached the Lake district from Ireland and the Isle of Man, and fixes the date between A.D. 945 and 1000. (Northmen in Cumberland and Westmoreland, p. 11.)

Westmoreland we still find the *dales*, the *bys*, the *hows*, the *becks*, the *nesses*, with which we are so familiar in Lincolnshire. On the other hand, while *tofts* and *thorpes* are rare, we find an abundance of *thwaites*, *forces*, *fells*, and *gills*, which are seldom or never found in the east of England. The distinctions are obvious, but the agreements are equally so; and as we move amid such names as Corby, Harraby, Grimsdale, Buttergill, Thursby, Brocklebank, Ormskirk, Crosby, Birkby, Colby, and Brackenthwaite, we do not seem to be far from home, and readily recognize our relationship to the dalesmen.[1]

It is not within our limits to follow the Norsemen in their contact with Scotland and the adjacent isles. The subject can here only be touched in the briefest possible way. If we look at a map of Dumfriesshire, we shall at once see that the Norwegian colonists of Cumberland crossed the border into Scotland; and, if we proceed along the western coast, with its numerous inlets and islands, we shall detect the unmistakable presence of the Northmen in a large proportion of the place-names. Often much corrupted by the lapse of time, and disguised by a Gaelic pronunciation, they nevertheless still bear witness to the ubiquitous conquests of the Norwegian vikings.[2] In the north of Scotland the memorials of the vikings are both clear and abundant. The name of Sutherland still points to

[1] See Words and Places, p. 116, etc.

[2] Worsaae, Danes and Northmen, p. 218, etc.; and especially a paper by Captain Thomas in the Proceedings of the Society of Antiquarians of Scotland, vol. xi. p. 472, 1876.

the encroaching power of a race that came from the North; nor is it unlikely that Caithness was so called from the pirate ships that visited these coasts.[1]

The Hebrides (the Sudreyjar of the Norsemen), as well as the Orkneys and the Shetlands, were dependencies of the Norwegian crown from an early date until the middle of the thirteenth century; and a study of the local names may show that, while in the Hebrides a large Scandinavian element was mingled with the Gaelic population, the Orkneys and the Shetlands almost wholly exchanged their Celtic for a Norwegian character.[2]

Before we pass from these connecting links and return to Lincolnshire, there are two other countries, which, though beyond the limits of the United Kingdom, we cannot leave altogether unnoticed, viz. Iceland and Normandy,—the one peculiarly interesting to Scandinavian, the other to English history.

The distant, barren, and thinly peopled island of the

[1] The first syllable in Caithness appears not to be *ketje*, which, in the Lapp language, means extremity, but *kati*, Old Norse for small ship (see Cl. and Vigf. Dict., *kati*). Cf. Kattegat, *i.e. kati*, ship, *gata*, way. This word *kati* may be the *catch* or *ketch* of our eastern coasts. Mr. Isaac Taylor, however, derives Caithness from *ketje*, and believes it to be a relic of an Ugrian population, which preceded the arrival of the Celts. (See Words and Places, p. 113, note.)

[2] There was a close connection, up to a comparatively late date, between these islands and the north of Scotland, though, on the mainland, the Norsemen surrendered their possessions as early as 1012. (See Worsaae, Danes and Northmen, p. 215.) It is recorded in the Orkneyinga Saga that the Jarls of Orkney crossed every summer to the mainland for the purpose of hunting red deer and reindeer. The Jarls referred to are Rögnvald and Harald, 1159. Whether the true reindeer is meant in the Saga is somewhat doubtful. See this point discussed in Harting's Extinct British Animals, pp. 71–74.

Arctic Sea has, through the accident of circumstances, played a more important part than any other country in the history of the Norseman. It has preserved to us the spoken and written language, the national traditions and primitive faith, together with a picture of life and manners in ancient Scandinavia, for which we elsewhere look in vain.[1] "Much would have been lost had Iceland not been burst up from the sea, not been discovered by the Norsemen."[2]

To devote even a few passing remarks to so remote a shore is doubtless, in some sense, a digression; but the frequent reference made in the following pages to the language and topography of this island will prove that, whatever may be the case from a geographical point of view, at least its connection with our subject is not remote. The Norwegian occupation of Iceland was almost simultaneous with the Danish conquests in England.[3] Inhospitable as the country must even then have been, when to some extent clothed with wood which has since disappeared,[4] it seemed, nevertheless,

[1] See G. W. Dasent's Introduction to Cl. and Vigf. Dict.; also his Introduction to Burnt Njal, and his Norsemen in Iceland, Oxford Essays, 1858.

[2] T. Carlyle, Lectures on Heroes, Lecture i.

[3] Haraldr Haarfager became sole king of Norway in 868. Between 866 and 870 a large part of England was subjugated by the Danes. (See Chapter i.)

[4] Gardar, one of the earliest colonists, found it wooded between fell and firth. (See Dasent, Norsemen in Iceland.) *Holt* and *skógr* and even *mörk* (forest) are found in local names in Iceland, the first very frequently, *e.g.* Villinga-holt, Lang-holt, Skala-holt. "In olden times all these places were no doubt covered with copse (of dwarf birch)." In common Icelandic use of the present day *holt* means any rough stony hill or ridge (Cl. and Vigf. Dict.; see also Words and Places, p. 243).

opportunely to throw open its fiords and havens to the victims of Harald Fairhair's tyranny. It was in his reign that the stream of immigration began, which, by the beginning of the tenth century, had filled the island with Norwegian nobles, who divided the land and constituted themselves a colony of independent chiefs. Their descendants, speaking the original language, and called by the same names, survive to this day. We know probably as little of Iceland as of any part of Europe, yet, distant and unfamiliar as the country is, we do not seem to be altogether strangers as we journey from Ketilsdalr to Ormsdalr, or from Gunnarsbœr to Thorisdalr, or as we pass through Svinadalr, Ingolfstaðir, and Anavik.[1]

The temptation is strong to linger in the far north among a people, who, as we have seen, brought from Norway the same names that were introduced by the Danes into Lincolnshire,—a people whose present literature contains the songs, the traditions, the creeds, of all the Northern races,—a people whose present language differs little from that which Naddod, the Norwegian, and Gardar, the Swede, introduced to the frost-bound island more than a thousand years ago. But we must forbear, and sail southward, to visit a country even more interesting than Iceland to every Englishman.

In the year 913, Rolf the Ganger,[2] a formidable

[1] Among many names which carry our minds back to Lincolnshire are the following: -Skeggja-staðir, Thorodd-staðir, Ulfs-dalir, Grimsey, Saurbær, Skarð, Búðar-dalr, Asgeirsa, Ingjaldsholl, Skinanda-vegr, Abær, Lundr, Hrafna-björg, Egil-staðir, Geir-land, Steinsholt, Hagi, Vifilsfell, Staðr.

[2] Rolf the Ganger was son of Rögnvald, Earl of Mæri, in Southern

viking, after an adventurous life, cast a covetous eye on one of the fairest portions of France. Charles the Simple made a virtue of necessity, and ceded to him a province abutting upon the sea, and watered by the river Seine, upon the condition that he should be baptized, and hold his possessions as a fief of the French crown. These conditions were accepted, and the province received the name of Normandy, after its new colonists. At the present day the map of this part of France bears abundant evidence of this occupation; for as the Danes who came with Hubba and Hingvar left their names on the Trent-side, so also did the followers of Rolf on the banks of the Seine;—and long before Duke William, the great descendant of Rolf, united the two countries, a connecting link had been established between England and Normandy in the names introduced by the vikings into both countries alike.

The county of Lincoln, like the rest of England, was destined to feel the iron heel of the Conqueror, although many parts of the kingdom suffered much more severely.[1] And when Ivo de Taillebois, Gilbert de Lacy, and Henri

Norway, and nephew of Sigurðr, the first earl of Orkney. In Cl. and Vigf. Dict., *Marr*, it is stated that Rögnvald, Earl of Mæri, was ancestor of the earls of Orkney, but, according to Annal. Islandici, Sigurðr (potens comes Orcadum) was brother of Rögnvald. The uncertainty as to whether Rolf was of Danish or Norwegian extraction has resulted from a temporary connection with Scania (Southern Sweden), which then belonged to Denmark, and also from the large number of Danes who joined themselves to his standard. (See Biog. Universelle (edit. 1843), *Rollon*.)

[1] Domesday Book shows that in no city or shire of the kingdom did so many Englishmen keep large estates and high offices as in Lincoln and Lincolnshire. (E. A. Freeman, Lindum Colonia; *Macmillan's Magazine*, 1875.)

de Ferriers came sweeping down upon their new possessions, the very names they met in their march might have appealed to their pity, by reminding them that they were plundering their own kith and kin. It must have at least been somewhat startling for adventurers from Clitourps, Haconville, and Hautot, to be confronted by the names of Cleethorpes, Hacconby, and Huttoft; to find their Foulbec, Houlbec and Corbic, Bosville, Depedale and Houlgate, reproduced in names which scarcely differed in spelling, whatever might have been their divergence in pronunciation.[1] But, in the century and a half that had passed since Rolf the Ganger set his foot in France, the Normans had ceased to be Northmen in all things save their name, and the martial blood that still flowed in their veins.[2] They had become Frenchmen in language, habit, and religion. That such connecting links, as we have noticed in the place-names, had but a nominal value, we are assured by the fact that some of Duke William's greatest difficulties in the conquest of England were closely associated with Lincolnshire. No sooner had he won the battle of Senlac than he found it convenient to buy off a Danish fleet that had assembled in the waters of our Humber,[3]

[1] Cf. also the following names:—Quetteville (formerly Ketelsvilla), Trouville (Torulfivilla), Boucquelon (Bögelund), Gonnetot, Bourville, Butot = Bytoft, Le Houlme, Ectot, Languetot, Turretot, La Londe, Lilletot, Carbec, Le Torp, Heuland, Asville, Huberville, Catteville, Biville, Querqueville, Mobec, Grimonville. (And see G. B. Depping, Expeditions Maritimes des Normands, Excursus, Des Noms Topographiques, etc., p. 541.)

[2] Freeman's Norman Conquest, vol. i. pp. 166, 167.

[3] A.D. 1069 (Freeman's Norman Conquest, vol. iv. p. 319). The fleet was commanded, not by King Sweyn in person, but by his brother, Earl Osbeorn.

whilst a few years later he met his most stubborn foe in Hereward, surnamed the Wake, possessor of large estates in this very county.[1]

And now, having threaded our way, like the vikings of old, through all the British waters, having touched at many parts of the British coast, and glanced at points beyond our English seas, we will return to Lincolnshire and stay there.

[1] More than this it would be rash to say. Kingsley, in his romance (following Sir Henry Ellis), makes Hereward son of the great Earl Leofric, and lord of Bourne. He also speaks of him as an Anglo-Dane. Mr. Freeman (Norman Conquest, vol. iv. pp. 455–459 and 805–810) shows how untrustworthy is the foundation for such a view. The only facts that can be relied upon are that Hereward possessed estates in Kesteven, county Lincoln (possibly also in Warwickshire), and headed the rebellion of the Fens against the Conqueror in 1070. Mr. Freeman, however, admits that the strongly Danish character of Lincolnshire and East Anglia may have induced the population of those parts to turn to King Sweyn of Denmark, as their protector against the Norman.

CHAPTER III.

THE DANE AND HIS ENGLISH HOME.

"So fails, so languishes, grows dim, and dies
All that this world is proud of . . .
. . . . . .
. . . and Nature's pleasant robe of green,
Humanity's appointed shroud, enwraps
Their monuments and their memory."

The Excursion, WORDSWORTH.

BEFORE dealing with the main subject of these chapters, it may be well to try and give, on the one hand, some idea of the Norsemen who settled in England, and, on the other, to call up some faint picture of Lincolnshire as they found it. A few remarks on these points may help to infuse some life and interest into a subject which, in itself, probably has charms for few. The only possible way, perhaps, of throwing any general interest into place-names is, in some sense, to make the men who gave them live again, and to traverse with them the country of which they took possession. It will, therefore, be the aim of this chapter to make these Northmen something more than shadows from the darkest of the dark ages, and also to point out a few of the changes wrought by the ever-increasing wants

of man in the physical condition of the county they colonized.

Let us, then, in fancy transport ourselves to the last decade of the ninth century, at which date we may suppose many of the Danes to be established in their new possessions, and settling down to the comparatively peaceful life that fire and steel have won for them. Already they begin to call the lands after their own names. Already Ulfric's portion, nestling amid the wolds, and still, it may be, preserving some lingering traces of Roman civilization,[1] is called Ulfricsby,[2] now worn to Worlaby; already Thor's allotment amid the forests that skirt the wold and crown the marshland, is called Thoresby; already the rich pasture land, bordering the sea, that Geirmund has chosen for his home, is called Germundthorpe,[3] now corrupted to Grainthorpe. Let us glance at these new-comers.

Norsemen varied, no doubt, in personal appearance as much as men of other nationalities; but a typical specimen of beauty, according to their own idea, would possess more than ordinary height, with broad shoulders and deep chest; his eyes would be blue, his hair light and flowing down his back, his complexion fresh, his hands and feet small.[4] If, however, we take them as a

[1] From the remains which have been discovered here, it is evident that there was a large Roman settlement, and most probably some pottery works. The allusion is to Worlaby, near Horncastle, not Worlaby, near Brigg.

[2] D.B., Wluricebi.

[3] D.B., Germundetorp.

[4] G. W. Dasent, Norsemen in Iceland, Oxford Essays, p. 170, 1858. He is describing the Norwegians or Icelanders; but, as he remarks, "the outward look of Swede, Dane and Norseman, was nearly the same."

body, and try to picture them as they marched in marauding bands across the sea-marsh and up over the wolds, we shall not be far wrong in thinking of them as compact in figure, with a general appearance indicating power to do and to endure, to strike hard or work hard, as circumstances might demand,—men, on the whole, not unlike a large proportion of the peasants you meet at this day in a drive across the wolds of Lincolnshire.[1] Speaking generally, their faces would be broad and marked by rather high cheek-bones; their eyes would be blue or bluish grey, their nose inclined to be flat, and, it may be, a trifle turned up, whilst long, light, and well-combed hair completes the picture.[2] To both sexes alike the hair was an object of special pride and attention.[3] Men, as well as women, allowed it to grow to a great length, that of the fair sex being distinguished by a plait fastened with a gold ring.[4]

Like their Roman predecessors, these Danes were much given to the use of the bath; so much so, that the bath-room was an essential part of every well-ordered establishment. The usual time for bathing was just before going to bed, and, supper being a light

[1] Nothing strikes the visitor to Denmark more forcibly than the resemblance of the Danes to the English.

[2] See Worsaae, Danes and Northmen, p. 79; also Danes in Lincolnshire, by the Bishop of Nottingham, Lincoln Archæological Society's Report, p. 44, 1859.

[3] It is rather singular that amongst the very few undoubted Danish remains yielded by Lincolnshire should be a comb, found at Lincoln, with the following inscription, "A good comb makes Thorfastr." (See Danes in Lincolnshire, p. 44.)

[4] Bishop of Nottingham, Danes in Lincolnshire, p. 44.

meal, such a practice did not violate the simple sanitary rules of primitive life.[1]

The Norseman has often been stigmatized as a glutton and a drunkard; he has been pictured as even more thoroughly in his element, when eating and drinking to excess, than in his life of robbery and murder. Yet the accusation would appear to be false.[2] Times there doubtless were, when the description of their festivities with which we are familiar in a well-known passage of a popular poem[3] may have been deserved; we may be allowed to picture them as gorging themselves upon the half-dressed ox, carousing in oceans of black beer, hurling at each other in brutal jest the bones they had just gnawed, and listening with savage delight, while their bards yelled out the joys of war. At the same time we may believe that the difference in this respect between the heathen Dane and the Saxon Christian was not very great. We may doubtless admit that, on occasions, their feats at the banqueting table were somewhat astonishing, and that if their circumstances had permitted a life of leisure and self-indulgence, they might perhaps have justified the opinion that has too hastily been formed of them; but in ordinary life they appear

[1] The bath-room was situated at the rear of the house, and was called *baðstofa*. The modern sitting-room in Iceland is, curiously enough, called *baðstofa*, not because it is a bath-room or contains such a thing as a bath, but probably because it occupies, in the modern house, the position that the bath-room did in earlier times. (See Cl. and Vigf. Dict., *baðstofa*. Also article on Iceland, by Sir David Wedderburn, *Nineteenth Century*, for August, 1880.)

[2] Dasent, Burnt Njal, Introduction, p. cxvi.

[3] Marmion, Introduction to Canto Sixth.

to have been abstemious as well as industrious. Until their conversion to Christianity they were addicted to the use of horse-flesh,[1] but their favourite meat was pork, and great was their satisfaction when swine's flesh, beer, and mead were to be had in abundance. An unfailing supply of these luxuries was one of the prospective joys of Valhalla, their Paradise, and it must be confessed that they cherished something like scorn for the cup of cold water. In the prose Edda, which has preserved to us, with such faithful simplicity, the ancient belief of these Scandinavian races, some unfortunate member of a temperance society is made to ask the question, "Is water drunk in Valhalla?" Indignant and scornful is the reply. It is as follows:—"Water drunk in Valhalla? a wondrous question! as if Odin, the Father of gods, would ask kings and earls and warriors to his feast and give them only water to drink! I trow there would be many in Valhalla, who would think they had bought their water-drink dear, if better drink than water were not to be had,—they who have borne toils and wounds unto death; mead is the warrior's drink."[2] We must not, however, from such words infer that the ancient Norseman was an habitual drunkard.[3] Very far from it. It was only on high days and festivals

[1] Idol-worship, exposure of infants, and the consumption of horseflesh were the three principal abominations against which the Christian teachers directed their efforts; the last because it was inseparably connected with the first. (See Dasent, Burnt Njal, Introduction, p. xxv.)

[2] Norsemen in Iceland, Oxford Essays, p. 192, 1858; and Mallet's Northern Antiquities, Bohn, p. 430, 1847.

[3] Dasent, Burnt Njal, Introduction, p. cxvi.

that he drank immoderately. In ordinary life he was sober; the liquors he drank were not potent, nor were they generally taken to excess.[1]

The men of whom we are speaking were as industrious at home, as they were brave and adventurous abroad. The dignity of labour was fully recognized by them. After months of daring enterprise by sea and land, the ancient Dane would settle down with contented mind to the labour of the field and the sheepfold. The chief himself set the example. There was, generally speaking, no handier house-carpenter or village blacksmith than he in the whole community, and he was as ready to repair in dock, as to command at sea, the ship that had carried him on voyages of plunder during the months of summer. While the men were out at work in their various callings, the women were quite as busy within doors, cooking, carding wool, sewing, weaving, spinning, or otherwise engaged in household work.[2]

The war galleys in which these Norsemen sailed to our shores can hardly fail to be a subject of interest.[3] The art of shipbuilding was carried to a high degree

[1] Drunkenness is by no means an invariable characteristic of the modern representative of the Norsemen. In Sweden it is very common, not so in Norway, while in Denmark it is comparatively rare.

[2] Burnt Njal, Introduction, p. cxvi. See also Kingsley's remarks on the thrift and common sense of the Northmen (Historical Lectures and Essays, p. 259).

[3] It has often been maintained that the love which Englishmen show for the sea, together with their skill and courage as sailors, was introduced into their blood by the Danes. Thus Robertson, in his Scotland under her Early Kings, vol. ii. p. 437: "The Anglo-Saxons were not a seafaring people. To his Scandinavian forefathers the Englishman owes his attachment to the sea." The late Mr. Green, however, strongly maintains the

of perfection by these vikings,[1] and there was no possession more precious in their eyes than the vessel which carried them over every sea, to the islands of the Levant on the one hand, to the mainland of America on the other.[2] An indication of their sentiment may be found in the names by which they designated this treasure, and the living sympathies with which their imagination endowed it. It was a horse, an eagle, a stag, an ox, a dragon, a sea-serpent. Like the horse that responds to his rider's voice, and almost consciously aids his efforts, the good ship of the viking has valour in her "iron-fastened breast," hears her master's voice, and, in obedience to his appeal, stings to death, with her sharp keel, the monster of the deep.[3]

The war-ship (lang-skip) was, for the purpose of speed, of greater length than the merchantman (kaup-skip). High at stem and stern, she was low in the waist, that the oarsmen, who stood to row, might have freer play. Of these the full complement was thirty,[4]

contrary: "The common statement which attributes our love of the sea to the coming of the Danes is a simple error. There never was a time when Englishmen lost their love of the sea. The Danes revived the memory of their more vigorous days, etc." (Making of England, p. 169.)

[1] See description of ship discovered in Sandefjord, *Good Words*, September, 1881.

[2] Eric the Red of Iceland, about 970, discovered Greenland. From Greenland the Norsemen made their way to the shores of Labrador, and down that coast they ran, until they came to *Vínland hit góði* (Vineland the good), which has been, with some probability, identified with the continent in the neighbourhood of Massachusetts or Rhode Island. (Dasent, Burnt Njal, Introduction, p. cxvi.)

[3] Frithiof Saga, p. 73, Blackley's translation.

[4] But there were even more sometimes. In the Sandefjord ship there were thirty-two oarsmen, sixteen on either side; the oars found in this

and they composed from one-third to one-sixth of the whole crew. The prow was adorned with a figure-head, which, by its hideous and ferocious aspect, was believed to exercise an intimidating, if not an actually magical, influence upon the enemy, and corresponded to the similar ornaments seen to this day upon the ship of the New Zealander and other savage races. Before giving battle, painted shields were suspended over the vessel's side from a rim or rail that ran the whole length of the bulwarks.[1] So too, the useful and ornamental were combined in the one large striped and variegated sail with which these ships were furnished. In size, the war galley, like the merchant vessel, greatly varied. The well-known example, lately exhumed at Sandefjord in Norway, measured eighty feet in length by sixteen and a half in width; one which was discovered in the river Rother, county Sussex, was sixty feet in length, whilst the wreck (believed to be Danish) in the river Hamble, county Hants, shows the far greater length of 130 feet.[2] Doubtless the dimensions of the ship depended much upon the rank and prowess of the captain. In a fleet of vessels, led by such chiefs

ancient vessel were twenty feet long, and just like many that are used to this day on the coast of Norway; no seats appear to have been provided for the rowers. A few beds were found on board this ship, low and short, extremely like those in present use in that country. (See *Good Words*, September, 1881.)

[1] There appears to be some doubt whether these shields were for the purpose of defence, or solely for that of ornament, for, on the Sandefjord ship, were found a quantity of round painted shields made of thin wood, and certainly not intended for defence, but probably for hanging on the gunwale for show. (*Good Words.*)

[2] For further account of viking's ship, see Norsemen in Iceland.

as Hingvar and Hubba, many may have been comparatively small, whilst we can well fancy Hubba himself in command of some such ship as the famous *Ellida*, which was the gift of Ægir, God of Ocean, to Viking, and is celebrated in the verse of Frithiof Saga:

"Far spread her lengthy keel; her crest, like a serpent of ocean,
High in the bows she reared; her jaws were flaming with red gold.
Sprinkled with gold upon blue was her beam; astern at the rudder,
Flapp'd she around her powerful tail, that glittered with silver;
Black were her pinions, bordered with red, and when they were bended,
Vied she in speed with the loud roaring blast, and left eagles behind her.
Saw ye her filled with warriors armed, your eyes would have fancied,
Then to have seen a fortress at sea or the tower of a great king.
Far was that ship renowned, and of ships the first in the Northland."[1]

Such were some of the vessels that brought these brave seamen to our shores, and struck terror into the heart of the degenerate Saxon at every point of the coast; such were the ships with which the inhabitants of our Lincolnshire sea-board were sadly familiar.[2]

If we watch these sailors disembark for their inland raids, we shall see that they are as well prepared to encounter the enemy on land as the storm at sea. The bow was not high in favour with them; but they were adepts with sword and spear alike, while the huge two-handed battle-axe was their distinctive, as it was their

[1] Frithiof Saga, translated by W. L. Blackley, pp. 22, 23. See also remarks on Swegen's fleet, and description of ship presented by Godwine to Harthacnut (Freeman, Norman Conquest, vol. i. pp. 355, 511, 512).

[2] In the larger fleets it is certain that many merchant ships were taken or pressed into the service of the vikings. "In the Danish war expeditions the whole commercial marine of the North was turned into a navy." (Pearson's History of England during the Early and Middle Ages, vol. i. p. 159. See also Dasent's Norsemen in Iceland.)

most terrible, weapon.[1] Every soldier carried a shield of sufficient size to cover the greater part of his body, whilst the leaders, in addition to this, wore a helmet and a shirt of mail.

When they had fought their battles and laid aside their arms, you would have found them dressed in a short jacket or kirtle of coarse, woollen, grey stuff, and over this a sleeveless coat of the same material, with or without a hood; a low-crowned, broad-brimmed, flapping hat would remind you of the modern wide-awake, which is possibly its direct descendant. The picture is completed by a shirt of linen (homespun, like the cloth), loose drawers, long hose, and high shoes, with long leathern thongs bound round the calf of the leg.[2]

If we ask what sort of houses these Danes built over the ruins of the homes they had burned, it is necessary to take into consideration the varying rank and wealth of the new settlers.[3]

At distant intervals buildings might rise of greater pretensions and larger size than the ordinary farmhouse

[1] Called by early chroniclers *securis Danica*. (See Freeman, Norman Conquest, vol. i. p. 512, and note 3 and 4.) As late as the middle of the seventeenth century, the word *densaix*, *i.e.* Danish axe, was used in Scotland. (See Jam., who quotes from Sir W. Scott: "A Danish axe was the proper name of a Lochaber axe, and from the Danes the Islesmen got them.")

[2] Norsemen in Iceland, Oxford Essays, p. 172, 1858. See also Bishop of Nottingham's Danes in England, p. 43, *ff.*

[3] For a detailed description of the *Icelandic* house see Dasent's Burnt Njal, Introduction. The details here given are principally from Dasent's Norsemen in Iceland, Oxford Essays, pp. 203–205, 1858; also from Kingsley's Hereward, and Danes in Lincolnshire, by Bishop of Nottingham, Lincoln Architectural Society's Report, p. 44, 1859.

and peasant's cottage. Here and there a powerful Danish chief, or jarl, may have erected such a residence as Kingsley describes in his romance of Hereward, as the abode of the lords of Bourne;—a large rambling edifice, mostly of one story high, stone below and timber above, with its hall in the centre and a strong tower behind the hall; the main part of the structure encumbered with a number of lean-to buildings, having each its separate function. But if such houses there were in the days of which we are speaking, they were, doubtless, few and far between. As a general rule, you would have found, in the *bys* and *thorpes* that sprang up on every hand, an edifice of solid timber with a few wattled huts clustering round it. The timber house of the substantial farmer was built upon the same general plan as the more pretentious and better fortified mansion of the chief. The house itself presented the picturesque front of a many-gabled structure, and was more like a collection of dwellings than a single tenement. Each several part of the house stood beneath its own gable roof; and the many-pointed, irregular block may best be realized by bearing in mind that a substantial householder's dwelling consisted of porch, kitchen, storehouse, living-room, bed-chamber, workshop, passage and bath-room. Generally detached, but sometimes joined to the farmhouse, were the farm buildings, the whole range standing within an enclosed space called the "tún" or "garth." Round the principal residence clustered the wattled huts of humble size and few conveniences, but lighted, like the larger houses, by small

windows, in which bladder, tightly stretched across a wooden framework, took the place of glass.[1]

Looking out over the garth fence, and beyond the immediate precincts of the dwelling, we must picture a few patches of cultivated land enclosed within a wall or dyke; upon the open wold beyond are scattered the flocks of sheep, which, in spite of careful tending, too often fall a prey to the wolf; in the forest glades large herds of swine are feeding upon acorns and beech-nuts, whilst in the richer pastures of the valley, or in the fen border below the wold, are grazing the mares and foals, which form one of the most cherished portions of the settler's heritage.[2] For these strangers were, many of them, accomplished horsemen,[3] and in this respect appear to have stood in marked contrast to the Saxon. Their near kinsmen in Normandy developed the finest chivalry of Europe; and it has been pointed out as a significant fact that the greatest horse fairs in England are still held at Horncastle and Howden,—one in Lincolnshire, the other in Yorkshire, but both alike in the very heart of Danish England.[4]

And now, if we turn for a moment to that part of the scene which is supplied by nature, we find that, while much remains to us, much has for ever passed away. To begin with, the fens upon which our Danish fore-elders

[1] Danes in Lincolnshire, Lincolnshire Architectural Society's Report, p. 44, 1859.

[2] C. Kingsley, Hereward the Wake.

[3] It was no uncommon thing for a viking's horse to travel with him cross the sea.

[4] Robertson's Scotland under her Early Kings, vol. ii. p. 434, note.

looked from their upland homes, and into which, perhaps, they sometimes descended for purposes of plunder, are no more. The vast mere, studded with the island homes of English colonists, which stretched from Horncastle and Spilsby to Ramsey and Huntingdon, has disappeared, and given place to one of the richest agricultural districts in England. As we contemplate the never-ending fields of corn and mustard and potato in our railway journey from Huntingdon to Firsby, we can scarcely repress a sigh after the beds of osier and sedge, which were so much more natural, if far less profitable. We perhaps confess that things are better as they are; yet we cannot dissemble our regret at the change. Gladly would we recall the waterfowl that have taken their flight from these regions, never to return, save in the form of a rare and occasional visitant, coming, we may fancy, as the representative of an exiled race to weep over the progress of the plough, and then too often to be ruthlessly butchered by the gun,—an abomination of desolation unknown to the swans and ruffs and oyster-catchers of happier days, when birdstuffers and museums were as yet unborn. Again, as we picture to ourselves the lovely insects, which, after swarming for ages amid the willows and water-plants of Lincolnshire, have become lost not only to the county, but to England, within the memory of living men; or when, in some rich herbarium, we examine the faded specimens of aquatic plants, whose place in the British Isles knows them now no more, how can we help longing to look out upon the scene that met the eye of Asgeir, Askr, and Hun-

dolf,[1] as they gazed from their new abodes over Stichenai[2] and Sibolsey[3] to Botulfston[4] and Swinesheafod[5] beyond?

Even as late as the end of last century, Arthur Young, in his survey of agriculture, tells us that, accompanied by Sir Joseph Banks, he proceeded in a boat to the heart of the East Fen,[6] which had the appearance of a chain of lakes, bordered by a forest of the common reed (*Arundo phragmites*). He found the water, generally speaking, from three to four feet deep,—in one place (a channel between two of these lakes) from five to six.[7] Growing in the peaty bogs of this fen, besides the *Teucrium scordium*, which is yet to be found in two or three English counties, he met with the still scarcer *Sonchus palustris* and *Cineraria palustris*, which, after surviving to our own day, seem to have been virtually exterminated by the engineer, who turned Whittlesea Mere into dry land.

And if the fens, which these Danish settlers overlooked, are gone, the uplands on which they lived have undergone vast changes since their day.

Comparatively little now remains of the wolf-haunted forests, which at that time skirted the fens and fringed the wolds. And as for these wolds, if old Grim and Ketil and Asbjörn could rise from their barrow-graves and

[1] These names are preserved in Asgarby, Ashby, and Hundleby.
[2] Stickney (D. B., Stichenai).
[3] Sibsey (D. B., Sibolci).
[4] Boston.
[5] Swineshead.
[6] That portion of the county where now are situated the parishes of East Ville, New Leake, etc.
[7] Arthur Young, General View of the Agriculture of the County of Lincoln, 1799.

look upon the downs, over which they swept, plundering, burning, murdering as they went, they would find it almost difficult to recognize the scene. True it is, we look on many of the same natural features that met their eye; the hows and barfs and dales remain to us; the selfsame becks are still running on their way towards the ocean that the vikings knew so well; we may still trace some of the nesses they used to sight along the sea-shore and Humber side; but what would these Northmen say to three hundred acres of barley waving within a single dyke, where once the hare and bustard held undisputed sway amid the golden gorse?[1]

The red deer which then roamed freely over the moors, and whose bones and antlers are found in the bed of every Lincolnshire beck, are now represented by a few carefully tended descendants in Grimsthorpe Park. The wolf,[2] the wild boar,[3] and the wild cat[4] have disappeared. The pine marten and the badger have fared somewhat better in the struggle for existence; yet they have now become so rare that, instead of occupying

[1] It is doubtful whether the rabbit, which has in later times abounded upon the wolds, was plentiful in any part of England a thousand years ago. It appears to have been introduced by the Romans, but there is reason to believe that at a date much later than is here referred to, rabbits were by no means abundant. It is supposed to be of African origin, and that Spain was its first European habitat.

[2] Wolves became extinct in England about 1500; they were common long after this date both in Scotland and Ireland. (See Harting's Extinct British Animals, pp. 115–205.)

[3] The exact date when the wild boar became extinct cannot be ascertained; probably towards the end of the seventeenth century. (See Harting, pp. 100–102.)

[4] The wild cat is now probably confined to the north of Scotland.

every holt and slope, their appearance is hailed with delight by the naturalist, and becomes the subject of discussion in the pages of the *Field*.

But while much, very much, has gone, and much more is going, it is a thought full of interest that so many natural objects remain to connect the present with the past. As we gather the wayside flowers, there is pleasure in the recollection that they are sprung from those which Britons, Romans, Saxons, and Danes have plucked before us. As we wander through the woods that still remain, is there no interest in the thought that, where the English squire now shoots the rabbit and the pheasant, our rude forefathers hunted the wild boar, and waged hereditary warfare with the wolf? It may be mere sentiment, but, as we hear the shrill whistle of the curlew, or watch the marshalled ranks of wild geese, as they fly from the salt marsh to the wolds, we find pleasure in the remembrance that Geirmund and Ulfric saw the same sights a thousand years ago. It may be mere sentiment, yet it is sentiment springing from the living sympathy that knits one generation to another, and that forms a bond between man and the world of nature that ministers to his wants. It is the sentiment that inspired Danish bards to pour forth many of their thoughts in the ancient Norse; it is the sentiment that has drawn forth the full sweetness of the English tongue from their great successor, the present poet laureate, who first saw light in the pleasant village of the wold, where Somerlede, the Northman, made his English home, and left his name.

CHAPTER IV.

RECORDS OF MYTHOLOGY.

"When Denmark's raven soar'd on high,
Triumphant through Northumbrian sky,
* * * * *
And the broad shadow of her wing
Blacken'd each cataract and spring,
* * * * *
Beneath the shade the Northmen came,
Fix'd on each vale a Runic name,
Rear'd high their altar's rugged stone
And gave their gods the land they won."

Rokeby.

WORDS have been called fossil thoughts, fossil poetry, fossil history; and to this definition, proper names, which are simply words of designation, often answer with peculiar fitness. Just as the petrified fish or fern still tells us something of the physical life of the past, so words (and therefore names) survive to record the progress, moral as well as material, of the human race. The present chapter will deal with what we may almost call the fossil relics of a religion, which once held sway over all the nations of Northern Europe, and has left memorials of many sorts upon the ground we tread. The only kind of memorial we are now concerned with

is a certain class of place-names, which have preserved some record of the gods that the Northmen worshipped, when first they took possession of their Lincolnshire homes.

Go where we may, we shall find the very soil beneath our feet, thus bearing witness to the religions of the world.[1] The faded splendour of Athens recalls the ancient worship of Athene; the buried city of Herculaneum still speaks of the divine honours once paid to Hercules. Baalbek, with its imposing ruins, is one of the many cities which have localized the sun worship of the past. The Jew confessed his faith as often as he spoke of Bethel, while Christiania and St. Petersburg record the spread of Christianity. So, too, wherever Teuton or Northman might carry his conquests and make his home, there you find the records of his faith and worship. The Danish local names in Lincolnshire, which enshrine some relics of a departed superstition, are neither few nor far between.

It was not long, indeed, before the Danes, who settled in England, deserted their pagan shrines for the faith of Christ. Hands that had no scruple, in the days of Hingvar and Hubba, in burning churches and monasteries, in scattering relics and seizing the sacred vessels of Christian worship, were soon busy in hewing the Runic crosses,[2] which have been found here and

[1] Taylor's Words and Places, chap. xiii.

[2] A portion of the shaft of a very interesting Runic cross serves as a lintel in the Norman doorway, leading from the tower to the nave, in the church at Crowle. On it, besides several figures, is a Runic inscription, which Dr. Moore, of Hastings, pronounced to be "in Saxonized Danish, more

there within the limits of the county, and some of which, as if to illustrate the religious bond that soon united Northman and Englishman, have been built into church walls, and to this day commemorate the conversion of the Dane.[1] When, however, these vikings first arrived, a worship which had ceased to have any hold upon our country for at least two hundred years[2] was once more set up. Altars were again raised to Thor and Odin, and, for the last time in the history of England, men died fighting upon her shores in the firm belief that the blows they struck were their passport to Valhalla.

Danish than Saxon." Subsequent research, however, threw doubt upon his rendering. The crevices of this stone, when the mortar had been removed from a portion, were found to contain the pulverized remains of some sort of moss (probably *Tortula muralis*), denoting a long period during which this monument had stood in the open air, before it became part of a twelfth-century church. Portions of stone, exhibiting work of a similar character, are built into the walls of the church at Humberstone, Hubba's landing-place. A fine example was found in the old hall at Northorpe, and also a fragment in pulling down the church porch at Kirton in Lindsey. (See Paper by Rev. J. T. Fowler, Proceedings of the Society of Antiquaries, vol. iv. p. 187, December 17, 1868; and some further remarks, p. 378.)

[1] Although the conversion of the Northmen was both general and rapid, the superstition they abandoned appears to have made some reprisals. The legislation of A.D. 1008–1009 has to deal with the fact of heathenism in England. "Heathenism is to be cast out; an ordinance which shows what had been the effect of the Danish invasions. Such a precept would have been needless in the days of Offa and Ine. But now not only were there many heathen strangers settled in the land, but we may even believe that some native Englishmen may have fallen off to the worship of the gods who seemed to be the stronger." (E. A. Freeman, Norman Conquest, vol. i. p. 364.)

[2] The South Saxons were the last of the German settlers in England to adopt the Christian faith. These were converted *circ.* 680 by Bishop Wilfrid during his exile from Northumbria. (See Green's Making of England, p. 376.)

We must be upon our guard against supposing that (except in a few, and then somewhat doubtful cases) the places about to be considered were named after the gods themselves. For the most part certainly, the localities were called after the persons who settled in them ;[1] but the personal names of these Northmen, like those of every race, were frequently borrowed from the traditions and poems, which told of an unseen world, and of the sacred persons who peopled it.

Odin,[2] the Scandinavian form of the German Woden (still familiar to our ears in Wednesday), was the chief, though not the most popular, among the gods of the North. He was the great All-Father of our Teutonic ancestors. The form of Woden survives, more or less corrupted and disguised, in many names, both of places and persons.[3] Odin, the Scandinavian form, is more scarce, and (at least so far as place-names are concerned) is found only in that part of the country, which was colonized by the Northmen. As, in Denmark and Norway,[4] we find such names as Odinsvé and Odins-salr,

[1] See O. Rygh, Minder om Guderne, p. 6. With regard to the whole subject of place-names connected with heathen gods and their worship, this author remarks that the interpretation must often be regarded as unsafe, and that future inquiry will overthrow many present conclusions.

[2] For a full account of Odin, see Grimm's Teutonic Mythology (Stallybrass), chap. vii.

[3] For personal names see Ferguson's English Surnames, p. 32 ; for names of places in England, Taylor's Words and Places, p. 215 ; J. R. Green, Making of England, p. 168. For a more general survey of place-names connected with Odin, see Grimm's Teutonic Mythology (Stallybrass), pp. 152, 157, 158.

[4] The Danes and Gotlanders were more devoted to the worship of Odin than were their neighbours in Norway and Sweden. (Grimm's Teutonic Mythology, p. 160.)

so in Cumberland, colonized by the Norwegians, we come upon Oddendale, whilst in Lincolnshire, peopled by the Danes, we twice meet with the name of Owmby, which Domesday Book shows to be the very natural corruption of Odinby.[1] Odin, as a personal name, was so uncommon, that there is some ground for believing that Owmby or Odinby may have been thus called after the god himself, to mark the spot where a temple stood in his honour.[2] It seems, however, on the whole, far more probable that these villages received their designation from weak mortals who bore the title of the Father of the gods, and who, as Domesday Book shows, handed down their name to future generations.[3]

Odin had many subordinate or supplementary titles, which men, from motives of pride or piety, were not slow to adopt as personal names.

Gunnr, *warlike*, was one of these titles. The fierce Northmen loved to think of their great unseen Father

[1] D. B., Odenebi. The transition to the modern Owmby is illustrated by C. I. Outhenby, C. R. C. Outhemby, Test. Nev. Oudneby, C. I. Ougneby. So we find that the modern Onsale and Onsild in Denmark are mentioned as Othænsale and Othænshyllæ in L. C. D.

[2] Unlike Rygh (see above), Grimm contends that where the name of Odin is found in place-names, it is the god, and not the human namesake, who gave the name to the spot. "It is very unlikely that they should be due to men bearing the same name as the god, instead of the god himself; Wuoton, Odinn, as a man's name does occur, but not often, and the meaning of the second half of the compounds, *i.e.* the suffixes, and their reappearance in various regions are altogether in favour of their being attributable to the god." (Teutonic Mythology (Stallybrass), p. 157.) Among these suffixes *by* does not appear, which strongly favours the view that Owmby owes its name to the settler himself and not to his god.

[3] There was an Odin carl who held lands in Lincolnshire at the time of the Survey.

as a mighty warrior, and for this reason, as would be expected, the name of Gunnr was high in favour among the Danes and other branches of the Scandinavian race. It is one that is frequently found in the Icelandic Landnámabók, and it took root in Lincolnshire in more than one place. Gunby near Alford, Gunthorpe in the Isle of Axholme, Gunness on the Trent,[1] Gonerby near Grantham,[2] Gonerby near Barnoldby le Beck, and Grainsby (which is apparently the corruption of Gunnersby),[3] attest the popularity of this name among the vikings and their followers.

In Gautr[4] we have a poetical synonym for Odin, which apparently signifies *father*, and this, too, was freely transferred to Odin's human offspring. The name was a very common one amongst the Northmen,[5] and in Lincolnshire is probably represented at Gautby, near Horncastle, which may be compared with Gautsdalr and Gautavík in Iceland.

Vili,[6] expressive of the Divine will, was sometimes

[1] Now often called and written Gunhouse, and appears in one of the latest maps Gunhouses. This corruption dates from an early period, for in the R.C. we find it written Gunusse as well as Gunesse. In C.R.C. it is Gunneys. Tradition appears to have connected this place with the Danish conquest in a somewhat remarkable manner. "A person once informed the editor's father that Gunhouse got its name from the Danes having lodged their guns there." (Peacock, M. and C. Glossary, p. 178.)

[2] This is Gunfordebi in D. B. Most likely Hundred Rolls gives us the original in Gunwardby.

[3] D. B., Gunresbi and Grenesbi. Cf. Gunnarsbær, Icelandic.

[4] See Grimm's Teutonic Mythology (Stallybrass), p. 164; also Cl. and Vigf. Dict., *sub voce;* cf. Godeby, Leicestershire, D. B. Goutebi; otherwise Gawdebi, Gaudebi.

[5] See Landnámabók.

[6] Grimm's Teutonic Mythology, p. 162.

identified with Odin, sometimes described as his brother. This name is most likely preserved to us in our Willoughbys[1] and our Wilksby.[2]

Grimsby, the emporium of the modern fishing trade, might more reasonably have been expected to preserve some memorial of Ægir, the ocean god, than of any other divinity. But the many Norsemen who called themselves Grímr, in so doing, assumed one of the numerous titles of Odin.[3] The name does not, as is generally thought, signify the fierce courage characteristic of the Northern race, but alludes to the disguise,[4] beneath the shelter of which, Odin, the All-Father, performed many of his most singular feats. Besides the Dane, who had the honour of naming what has become the most populous town in the county, another Grímr made his home at Little Grimsby, which has shown no such signs of growth during the thousand years of its existence. Grímr also enters into the composition of

[1] D. B., Wilgebi.

[2] D. B., Wilchesbi. Wilsthorpe cannot be included, as it appears to be the contraction of Wivelsthorpe, as Weelsby is of Wivelsby, and Wilsford of Wivelsford. So in Leicestershire, Willesley is Wivelsley, D. B.

[3] The British derivation suggested by Mr. Smith in his translation of D. B. *Gra* = sacred, *maes* = entrenched mounds, *buy* = dwelling, is fanciful and improbable to the last degree, although, strangely enough, it is adopted by the Rev. J. Wild in his paper on ancient Grimsby. (Lincoln Architectural Society Report, p. 205, 1878.) The assumption of the latter writer, that if Grimsby is to be derived from Grime, the same individual must have founded Little Grimsby, Grimsthorpe, Grimoldby, and Grimblethorpe, is not only perfectly gratuitous, Grímr being a very common personal name, but involves the confusion of such different names as Grímr, Grímaldr, Grimbald. Grimsthorpe has nothing to do with Grímr, being a corruption of Germundtorp. Cf. Grainsthorpe = Germundthorp.

[4] From *gríma*, a hood or cowl. (See Cl. and Vigf. Dict.)

Grimblethorpe, which was, perhaps, originally Grímkell-thorpe,[1] and of Grimoldby, which must originally have been the home of Grímaldr.

We pass to another, and that the most popular of the gods of the North. Although Odin possessed the nominal supremacy, the chief honours of worship were reserved for Thórr. His statue, in the form of a naked man, occupied the central position, and towered above the images on either side. His right hand held a sceptre, and his left seven stars. He was the god of thunder, and presided in the air. He was the friend of mankind, and the defender of the earth; his hammer was the sacred symbol with which the infant was signed, when his parent had judged him fit to live. On the fifth day of the week (Thor's day), sacrifices were offered to this god that he might protect his votaries from unfavourable weather and other catastrophes.

A glance at the county map will show that this name was not uncommon amongst the Danes, who reached our coasts in the ninth century. We have North and South Thoresby and Thoresthorpe, a hamlet of Saleby. Thorgrim took possession of Thorganby,[2] whilst one Thorulf settled at Thurlby[3] near Alford, and another made his home at Thurlby near Newark. Lastly, there

[1] R. C., Grinkelthorpe; C. T. T., Grimchiltorp. Grímkell and Grímbald were both common names. The latter still survives in Lincolnshire as Grimble. D. B., Grimbald and Grimbaldus. Grimbald Crac held lands in Lincolnshire, *temp.* Edward the Confessor.

[2] D. B., Torgrembi, Torgribi, Turgribi. In Pl. A. it figures as Thorgrayby and Thorngranby

[3] D. B., Turolvebi.

was a Thoraldulf,[1] whose name and dwelling-place are represented by Thurlby, near Bourne.

In such names as Friesthorpe, Firsby (*i.e.* Friseby), and Friezeland, we may possibly have a record of Freyr, the god of fertility. So it has been thought by some,[2] but it is much more likely that they have been introduced by Frisian colonists.[3]

Kári was god of the winds, own brother to Logi, god of fire, and to Ægir, god of ocean. It was natural that the viking, whose home was so often upon the waters, and therefore at the mercy of the storm, should cherish a peculiar veneration for the deity who held the winds in his hand; and we may infer that this god had a distinguished place among the Penates of the ocean wanderer. However this may have been, Kári was thought a name of good omen for the viking's child, and was in frequent use. Careby,[4] near Stam-

[1] So at least we may infer from the mention of this place in D. B. as Turoldvebi, which shows the process of abbreviation to have already set in.

[2] *E.g.* Edmunds, Names of Places, p. 175.

[3] The only suffix which at all favours an association with the god Freyr is that of Friezeland, where *land* might be the *lundr* or sacred grove of the Northmen. "By every *hörgr* (*i.e.* altar) or temple there was a sacred grove or a solitary tree, on which the offerings were suspended." (B. Thorpe, Northern Mythology, vol. i. p. 212. See also *infra*, remarks on Londonthorpe.) It may further be noticed that in Norway no gods appear to be so often associated with place-names as Frey and Freyja. (See Rygh, Minder om Guderne, pp. 7, 13, 14, etc.)

[4] If this were derived from Old Norse *Kjarr* (our Lincolnshire *carr*), copsewood, it is not likely that the *e* would have been inserted. It would be Carby, not Careby. For the same reason it is more likely to represent the personal name *Kári*, which is common in Landnámabók, than *Karr*, which also occurs, though much less frequently, in the same volume. Is *Kári* the original of the Mother Carey of our sailors?

ford, shows that one at least of this name occupied a leading place among the Danes who settled in the county.

Ægir,[1] god of the ocean, has already been mentioned, and it may be generally thought that no other heathen deity has established so firm a footing in Lincolnshire. It is well known that the tidal wave in this county is called the Eagre,[2] and the ocean god has usually been credited with the introduction of this provincialism. "Curious," says Carlyle in his chapter on Scandinavian mythology, "curious that word surviving like the peak of a submerged world."[3] Interesting the survival undoubtedly is, but it is at least doubtful whether the Norse god can claim the honour of it. It is certainly a remarkable fact, and one that might seem well to support the current view, that the term should now be used in reference to those rivers[4] with which the Northmen were best acquainted; but it appears that in the time of William of Malmsbury, this phenomenon, now known as the *Bore*, was called the Hygre,[5] upon the banks of the Severn. We may thus conclude that the word was once in more general use than at the present day;[6] and

[1] Not *Œgir*, as it is often spelt (*e.g.* Stallybrass's translation of Grimm's Teutonic Mythology). See Cl. and Vigf. Dict., *Ægir*.

[2] It is variously spelt; *eagre* perhaps is the commonest form.

[3] Lectures on Heroes, p. 29; see also Cl. and Vigf. Dict.; also Odinic Songs in Shetland, *Nineteenth Century*, June, 1879.

[4] Trent, Ouse, Witham, and Welland.

[5] See Camden's Britannia, vol. i. p. 280.

[6] The word is perhaps best known to the ordinary world from its use in Jean Ingelow's High Tide—

"And rearing Lindis backward pressed
Shook all her trembling bankes amaine,

the simple fact is that we go out of our way for a derivation in calling the gods to our aid, when the Saxon word *eagor*, or *êgor* (ocean),[1] affords a more natural explanation.

Harmston, six miles south of Lincoln, has hardly done its duty in preserving the memory of one of the most amiable of the gods, or that of the Dane, who settled on the spot and called it Hermódestun.[2] Hermódr, according to the Edda, is the dauntless son of Odin, and acts as herald to the gods. He it is who rides to the abode of death to offer a ransom for the lamented Balder; it is he who encounters the giant Rosstioph[3] amid the fens of Finland, and forces from him a knowledge of the future, which was denied to the father of the gods; and of many other romantic adventures is Hermódr the hero.

That Harmston is of Danish,[4] rather than English origin, is not only suggested by the personal name of

Then madly at the Eygre's breast
Flung up her weltering walls again."

The Lindis is the more ancient name of the river Witham. "The river Lindis fleatith a little above Lincoln towne." (Leland's Itinerary, vol. i. p. 32.)

[1] See Skeat, Etymological Dictionary. Professor O. Rygh has kindly informed me that *Ægir* has never been used in Scandinavia, to express the sweep of the tidal wave up a river; and, like Mr. Skeat, he adduces Anglo-Saxon *êgor* as the source of our provincialism.

[2] D. B., Hermodestun. In Tax. Eccl. it is Herimeston, which indicates the transition from the original to the present form.

[3] *I.e.* Horse-thief.

[4] *Tún* is as truly a Scandinavian word as English, though not so freely used by the Norsemen as a suffix in place-names. The home-field in Iceland is still called the *tún*.

Hermódr, which is especially, though not exclusively, Norse, but also by the fact that, in a still more contracted form, the very same name, with a Danish suffix, is found in Hanthorpe,[1] a hamlet of Morton, near Bourne.

In Bilsby we come into contact with the goddess Bil, to whom the illustrious Billing family traced their descent. And this goddess may have peculiar interest for us from the fact that she possibly survives in our nurseries to this day. Bil, according to Norse mythology, was one of two children carried from the earth to the moon. "Máni directs the course of the moon. He once took up two children, Bil and Hjúki, from the earth, as they were going from the well of Byrgir, bearing on their shoulders the bucket sœg."[2] Modern criticism has not only discovered in this myth the notice taken by our forefathers of the connection between the moon and the tides,[3] but has also traced our nursery rhyme of Jack and Jill, with their pail of water, to its origin in Bil and Hjúki and their sacred bucket, sœg.[4] We shall probably never know the form in which this myth found expression amongst our distant ancestors, but while we tell the tale of Jack and Jill to our children, and thus use the ideas of an infant world to amuse the infants of our own nurseries, it cannot but

[1] D. B., Hermodestorp. Hanthorpe sounds very remote from Hermodsthorpe, but much of the difficulty is removed by the intermediate forms of Hermerthorp and Hermethorp of the Hundred Rolls.

[2] Thorpe's Northern Mythology, vol. i. p. 6.

[3] *Bil* represents the ebb, and *hjúki* the flow of the tide. Or it may be that the allusion is to the rainfall as affected by the moon.

[4] For this interpretation of the myth, see Baring Gould's Curious Myths of the Middle Ages, p. 201.

add interest to the doggerel lines to think that, in some form or other, they made one of

> "The quaint old songs our fathers sung
> In Derby dales and Yorkshire moors,
> Ere Norman William trod our shores."[1]

The names of Beelsby,[2] Broxholme, and Brocklesby,[3]

[1] There is an ancient Danish family named Bille, surviving to the present day, which claims traditional connection with a dwarf called Billing, who was, in his turn, in some way associated with the goddess Bil. The tradition is that in a season of long continued drought, a dwarf of shaggy aspect presented himself, with a tree torn up by the roots in his hand, to the founder of this family, and undertook to indicate a spot, where mills might be built that should never lack water to turn their wheels. This tradition is still preserved in the family escutcheon, which contains the representation of a dwarf or wild man. Curiously enough, this family tradition is not without its nineteenth-century echo, and what has happened within the last few years in Lincolnshire and other counties might lead us to think that fabulous tradition, like sober history, has a tendency to repeat itself. Not many years ago, the farmers on the Lincolnshire wold were visited by a mysterious individual, who claimed the power of detecting hidden treasures of water by means of an ashen stick or winchel rod held in his hand. Did we live in an age of superstition and witchcraft, how natural that such a visit should leave behind a tradition of some mighty wizard, who opened unsuspected springs upon the driest portions of the hill country! Possibly, too, the credit given by many thoroughly practical men to the claim of the modern water-finder, may make us hesitate before we consign the traditional benefactor of the Bille family to the region of unmixed fable. (For this Danish tradition, see Thorpe's Northern Mythology, vol. ii. p. 238. The Divining Rod is discussed in an article of the *Cornhill Magazine*, January, 1883, in which no absolute conclusion is arrived at, but scepticism strongly prevails. See also Baring Gould's Curious Myths of the Middle Ages, p. 54; Kelly's Curiosities of Indo-European Folk Lore, etc.)

[2] Beli, a giant slain by Freyr. The name is connected with Old Norse *belia*, to bellow. *Beel*, to bellow or cry out, is a word still in common use in Lincolnshire and in the North generally. The name Beli is found as that of a manumitted serf. Cod. Dip. Sax., No. 971. (See Ferguson's Surnames, p. 71.) With Beelsby cf. Beilby, D. B. Belebi, in Yorkshire.

[3] Brok, a dwarf noted for skill in working metals. But perhaps Broxholme refers to the presence of the badger (*brokkr*), or, possibly again, of coarse black grass (*brok*). Cf. Brokey. (See Cl. and Vigf. Dict., p. 81.)

might lead to a notice of giants and dwarfs, who, as a matter of course, took a prominent part in the mythology of the Norsemen, and live in the pages of the Edda; but we forbear.

From sacred persons we may turn to the sacred things of which our county map has kept the record. And we shall find that this record, like that which has been occupying our thoughts, arises chiefly from the taste displayed by Danes for deriving their own personal names from a mythological source.[1]

We begin with the ash tree. It is impossible to say how many of our numerous Ashbys were so called from the personal name Askr (extremely common among the Northmen); how many, on the other hand, from trees found or planted on the spot. However this may be, the ash, of all trees, possessed the strongest claim to reverence among the Scandinavian races, inasmuch as it was more intimately bound up than any other with their religious faith. The wonderful tree Yggdrasil, which encircled and embodied the world, was an ash. The

To these, perhaps, might be added Raventhorpe, a corruption of Ragnildsthorpe. Regin, a poetical synonym for the heavenly powers, was also the name of a dwarf. It is found in many compound personal names, but generally in the contracted form of Ragn or Rögn. Raventhorpe is Rageneltorp in D. B. In a forged deed (Cod. Dip. Sax., No. 984) purporting to be by King Wulfere of Mercia, but in reality of much later date, it appears as Ragenildetorp, while in Test. Nev. it is Ragnilthorp. There can be little doubt that Ragn-hildr (a female name) was the original settler, who gave a name to the place; and we thus have an instance of a Danish lady who, at some very early period, was in possession of a Lincolnshire estate.

[1] A list of Old Norse names, such, for instance, as the Landnámabók affords, will show at a glance that as many names were connected with sacred *things* as with sacred *persons*.

first man was made by the combined action of Odin, Hænir, and Loður, from an ash tree. The most powerful protection from witchcraft was the presence of this same tree. For this last reason, the Norseman, with his firm belief in the black arts, would as naturally plant the ash tree round his house, as a gardener would set a scarecrow upon his onion bed (possibly with much the same result); and it may be an interesting question, whether the remarkable abundance throughout the county of this particular tree (known as the Lincolnshire weed) be not, in part, due to this ancient superstition.[1] At least, we may be sure that, both for its useful qualities and its sacred associations, its growth would be encouraged by the new settlers.

The wolf, though driven from our county, has found a permanent place upon our county map. It was partly, no doubt, because the savage and predaceous nature of the animal was congenial to the temper of the Norseman, that the wolf figured largely in his family register. Styling themselves sea-wolves, as, bent upon plunder,

[1] The curious superstition which prevails in some parts of Lincolnshire in regard to the mountain ash (quite a distinct tree from the common ash), might appear at first sight to be a distorted relic of this ancient belief. The mountain ash, or rowan, is firmly believed in by some as a protection against witchcraft. In this belief it is called the wicken tree. Small twigs of it are carried in the pocket as a counteracting spell to the evil eye; they are put into stacks as a protection against fire, and on the top of the churn, when the butter won't come. (See M. and C. Glossary, p. 275.) In truth, however, the two superstitions appear to have little or no connection, since that which is attached to the rowan tree has come down to us almost unaltered from heathen times. (See Thorpe's Northern Mythology, vol. i. pp. 211 and 253.) For many interesting superstitions concerning this tree, see Jamieson, *roun tree*.

they swept over the world, it was no wonder that these vikings should confer the name of Úlfr upon their children. But the name found favour, too, because the wolf was consecrated to Odin. According to the popular belief, the Father of the gods was always accompanied by two of these animals, Geri and Freki, which he fed with his own hand, throwing to them every morsel of food that appeared on his table, except only the wine, which was reserved for his own use and formed his only sustenance. No other animal occupies so high a place in the nomenclature of the Northern nations, finding favour, as it did, with German and Norseman alike.

We know that at least two Danes of this name settled in Lincolnshire, one at Ulceby[1] (Ulfsbi) near Alford, the other at Ulceby near Barton-upon-Humber.[2] But Úlfr also entered into a great variety of compound names, some few of which have left their traces upon our soil. Usselby,[3] near Market Rasen, was known to our fathers as Osulfbi. In the days of the Hundred Rolls it had been reduced to Oselby, and now, in our still more corrupted form of Usselby, it is difficult to recognize the dignity of the original.

[1] D. B., Ulvesbi.

[2] Welby, near Grantham, is also once mentioned in Domesday Book as Ulvesbi.

[3] Usselby is not mentioned in D. B., except as Summerlede, which was, perhaps, adjacent. In the Hundred Rolls, Pl. A., and C. R. C., it is Oselby. Osulf was not exclusively a Norse name, for there was a king of Northumbria so called in the eighth century. This grand old name has suffered a still greater indignity from the hand of time in Owston, Leicestershire, which is the miserable remnant of Osulveston (D.B.) There is an Owston in Lincolnshire, but in D. B. this is Ostone, *i.e.* (most probably) Easton. Leland calls it Oxtun.

Again, there are two names much resembling one another, Addlethorpe and Yaddlethorpe, which do not, in their present form, suggest aristocratic associations; but when ancient records remove the mask and transfigure Addle into Ardulfr, and Yaddle into Jadulfr,[1] we can only regret the inexorable sense of convenience, which has made them what they are. So, too, when Domesday Book was compiled, Audleby, in Caistor, rejoiced in its integrity and appeared in the more intelligible form of Aldulvebi.[2] These, however, are not the only names in which time and use have tried, but tried in vain, to exterminate the wolf. Brattleby is the modern form of Bratulfbi or Bjartulfbi, Hundleby of Hundolfbi, Thealby of Thjódulfbi,[3] Thurlby of Torulfbi and Toraldulfbi, Garthorp of Geirulftorp.[4] In Woolsthorpe, where Sir Isaac Newton first saw the light, we have the meagre remains of Ulfstanetorp.[5] Worlaby appears to be the natural, if not necessary, corruption of Ulfricby,[6] since two places so called in ancient documents, one near Brigg, the other near Tetford, have

[1] Commonly found in the contracted form of Jálf; cf. Hrólfr, from Hródúlfr.

[2] Or, it may be, the first syllable is correctly spelt in the modern form of Audleby, for Audolf was a common name.

[3] Theddlethorp looks very much like a corruption of Thjódulftorp, but in D. B. it is Tedlagestorp, etc. In the Hundred Rolls it is Thedelthorp. In a deed dated A.D. 1002, it appears as Deogendethorpe.

[4] D. B., Gerulftorp; R. C., Geroldtorp; Pl. A. and I. N., Gerlethorp; Hundred Rolls, Gerlthorp.

[5] So D. B. In Hundred Rolls it is Wlstorp. The corruption therefore had taken place between D. B. and Hundred Rolls, *temp.* Edward I.

[6] D. B., Wluricesbi. Other spellings, showing transitional stages, are Wlrykeby, T. E.; Wlfrikeby and Wlrikeby, Test. Nev.; Ulrickby, C. I. (Henry III.); Wolricby, C. I. (Edward I.).

shared the same fate and been worn into the Worlabys of the present day.[1]

While the wolf was held sacred to Odin, the bear belonged to Thor. As Odin was attended by the wolf, so was Thor by the bear, and the name of Osbournby, near Sleaford, is the venerable witness to this superstition. Asbjörn, or Osbjörn,[2] was doubtless the equivalent of Thorbjörn. Both names are found in the Landnámabók, and survive amongst ourselves as Osborn and Thurburn. In Barnoldby[3] and Barnetby, we also meet with the bear, which found almost as much favour as the wolf in the personal names of the North.

In every age and among almost every people, the serpent has been an object, if not of worship, at least of superstitious dread. It was so among our Northern ancestors.[4] Loki, the evil genius of the Olympian council, was the parent of Jörmungandr, the great serpent that encircled the earth and dispensed the wind and snow and rain. It was further taught that the human soul had the form of a snake, that a pit full of

[1] From D. B. it would appear at first sight that the present Culverthorpe is to be identified with an ancient Leidulftorp. But as in other old documents we meet with Kellwarthorp and Calewarthorp (Hundred Rolls), Calwarthorpe (C. I.), Kilwardthorpe (C. R. C.), we may infer that Leidulftorp was an adjacent village, the name of which is now lost. There is a Kilverstone in Norfolk, which in D. B. appears as Culuertestuna (Munford, Local Names in Norfolk, p. 140).

[2] *Áss* = a god; but used with special reference to Thórr, who was Ása-Thórr, the god *par excellence*. (See Cl. and Vigf. Dict., p. 46.)

[3] Barnoldby perhaps combines the wolf with the bear; D. B., Bernulfbi and Bernoldebi. In Hundred Rolls, Bornolby; in Pl. A., Bernolbi.

[4] Although there is no distinct notice of worship paid to the serpent in the literature of the North, the personal name Veðr-Ormr, holy serpent, would indicate that such there was. (Cl. and Vigf. Dict., p. 469.)

snakes was the abode of the wicked after death, that it brooded over hidden treasures, together with a multitude of other fables. Ormr, the Old Norse form of Anglo-Saxon *wyrm*, was amongst the commonest of Scandinavian names. It abounds in ancient records, and is stamped upon our county in the two Ormsbys, North and South. A tradition, which probably took its rise at an early period, tells of a huge serpent that devastated the village of South Ormsby, and was slain at the adjacent hamlet of Walmsgate. The same tradition appears in a somewhat different form in the history of Sir Hugh Bardolph, *temp.* Henry the First. Sir Hugh lived at Castle Carlton, then a town of some importance, and had a large estate comprising the lordships of Burwell, Tothill, Gayton, and Stewton. According to a very ancient court-roll, in the first year that Sir Hugh was lord of Castle Carlton, there reigned, at a town called Wormesgay, "a dragon in a lane in the feld that venomed men and bestes with his aire." Sir Hugh encountered and slew this monster.[1] Its head was conveyed to the king, who changed Sir Hugh's name from Barde to Bardolph, and added a dragon to his family escutcheon.[2]

[1] This may be one of the latest of the many traditions which connect the life of heroes with the destruction of monsters. "With all heroes giant-fighting alternates with dragon-fighting." (Grimm's Teutonic Mythology (Stallybrass), vol. ii. p. 531.)

[2] For this tradition see Gough's Camden, vol. ii. p. 274. Gough states that the Wormesgay mentioned in the court-roll is in Norfolk, where the Bardolph family had property. But it is much more probable that the present farm of Wormegay in Gunby represents the scene of devastation by the dragon. This place appears in C. I. as Wormagaye. For the village of

The raven shared with the wolf the honour of dedication to Odin; and as the Father of the gods had his household wolves, Geri and Freki, so he kept two pet ravens, Huginn and Muninn,[1] and was from this circumstance called the Raven god. This bird, held sacred by every Northern race, was regarded with peculiar reverence by the Scandinavians, who took their auguries from its croak and flight, hailing its presence in the hour of approaching battle as an omen of victory. Their war standard displayed a raven upon its folds, nor was it until 1219 that the Danes exchanged this national emblem for the Cross.[2] The name of Hrafn was extremely popular with the Norsemen, and the map shows that it was not unknown amongst the Danes

this name in Norfolk see Munford's Local Names in Norfolk; in D. B. it is Wermegai, and Mr. Munford takes the suffix to be *gá, gau,* a district. I know of no other case in Lincolnshire (unless it be Billinghay), in which this word *gá* has been preserved. "*Gá* means the territory of a tribe, and thus looks at land from an ethnological point of view, whereas *shire* is purely geographical." (E. A. Freeman, The Gá and the Shire, *Macmillan's Magazine*, April, 1880. See also Words and Places, pp. 88, 328.) It is, of course, easy to see that there has been a confusion between the names Walmsgate (or, rather, Walmsgar, as it always appears in early records) and Wormegaye, and that so the same story has been attached to both places.

[1] Huginn, from *hugr, animus, cogitatio;* muninn, from *munr, mens.* These ravens sit upon the shoulder of Odin and whisper in his ear what they see and hear. The raven was the messenger of the Greek Apollo, whilst to him, as to Odin, both wolf and raven were sacred. (Grimm's Teutonic Mythology (Stallybrass), p. 147.)

[2] Worsaae, Danes and Northmen, p. 63. Very full information is given in regard to the Raven standard by Mr. Worsaae, pp. 56–64. He believes that the raven is figured upon one of the flags represented in the tapestry of Bayeux; also upon the coins of Northumbria. The present national emblem of Denmark is a white cross upon a scarlet ground. For the interesting history of the introduction of this emblem and the tradition concerning it, see Murray's Handbook to Denmark, p. 12.

who took possession of Lincolnshire. We have an East and West Ravendale, a Ravensfleet in East Stockwith, and, in the Fens, Ravenscleugh and Ravensbrook.[1]

Another common Danish name with sacred origin and religious associations was Ketil. We should not naturally connect this name with the celestial regions, but it was part of the grotesque belief among the Norsemen that Thórr had wrested a huge kettle from the giant Hýmir, in order that the gods might have a vessel becoming their station, in which to brew their beer. We need not wonder, therefore, that the Danes, who loved their cup of ale, should have rejoiced to turn this mighty cauldron into a personal name. Accordingly, we have it left to us in Kettlethorp, Kettleby, Kettlebottoms,[2] and in Ketsby, which is a very modern contraction of Kettlesby. Possibly in Thuttill Hill, near Revesby, we possess a remnant of the ancient Thorkell or Thorketil, which is still preserved in the familiar surname Thirkill.

[1] No mention is here made of Raventhorpe (of which there are two instances), because in ancient records the name is spelt Rageneletorp or Ragnildtorp, etc. (see above). Stukeley mentions a Ravensbank in the Fens, and suggests that it should be Roman's Bank, "because the Welsh pronunciation of Romain was Rhuffain; and our English word *ruffian* is from this formation"! In all probability the personal name of Hrafn (by no means exclusively the possession of the Northmen) will account for our Ravendales, etc., without having recourse either to the Danish standard or to the bird itself. Ravendale is sometimes pronounced in the neighbourhood Randle. This abbreviation appears in a deed connected with Grimsby Abbey, 31 Henry VIII., *Randale*. For notice of Ravenser and Ravenserodd, in Yorkshire, see Chapter xii.

[2] In Winteringham.

To this part of our subject belong some names to which the prefix *os* or *as* gives a sense of sacredness or of divine ownership. Thus we have Usselby (Osulfby), and Osbourneby, already noticed; two Osgodbys,[1] two Asgarbys,[2] Aswarby, Aswardby,[3] Aslackby.[4] To these may probably be added Aswell,[5] Asserby, and Aisby (D. B., Asebi). Some of these names are, both in their derivations and associations, extremely interesting, but it must suffice merely to draw the reader's attention to them.

We proceed to indicate a few names, which may (for it is well to speak with hesitation) preserve the record of ancient dedication to religious purposes. Thus we may point to some probable instances of the root-word *vé*,

[1] One of these, viz. the one near Market Rasen (Kirkby-cum-Osgodby), is also known as Angotby. This looks like a partial survival of the Old German form *ans* for *áss*, *e.g.* Ansgâr = Oscar. (See Cl. and Vigf. Dict., p. 46.)

[2] Although there is a farm in the west of Iceland called Ásgarðr, it is much more natural to derive our Asgarbys from the common personal name Ásgeir (holy spear). Aysgarth in Yorkshire may possibly be the parallel of Ásgarðr in Iceland. Ásgarðr was the abode of the gods. The Lincolnshire Asgarby is Asgerebi in D. B.

[3] Aswarby and Aswardby, pronounced Azerby. The Old Norse name, Ás-varðr, *i.e.* holy guardian (probably with reference to Thórr, and the equivalent of Thórr-varðr), was afterwards corrupted into Azur, which appears frequently in D. B. Cf. Asserbo, Denmark, Aswarthæbothæ, 1186.

[4] Pronounced Aizleby. D. B., Aslachebi. Áslákr = Anglo-Saxon Oslac; *lác*, a sacrifice.

[5] Aswell Lane, in Louth, runs past the head of the springs which yield the best water in the town. Monksdike, which in earlier days formed a water-communication between Louth and Louth Abbey, is fed by this spring. The connection thus established between the spring and this religious house may possibly account for the name Aswell, holy well; but this would require the word *áss* in this sense to have been in common use at an improbably late period.

sanctuary, in our Lincolnshire place-names. Whisby,[1] Withern,[2] Wyville, Wyham,[3] cannot but remind us of the continental Wisby,[4] Wiby, Vilund, Veum, Vébjorg,[5] Viöm, and Veibye, which are known to preserve in their first syllable the Old Norse *vé*.[6]

A small village called Thoresway, near Caistor, appears as Toreswe in Domesday Book.[7] This Toreswe may be a corruption of Thorsvegr, *i.e.* Thor's road, but, on the other hand, it may be no corruption at all, and, like Odinsvé in Funen and Odinsvi in Sweden, may be a record of pagan worship.[8] It is, therefore, not impossible that the name of Thoresway, occurring in one of the chief centres of Danish colonization, marks the very spot where, within a thousand years of the present day,

[1] D. B., Wizebi.

[2] D. B., Widun, Widerne; C. I. (Edward I.), Wytherne. Camden calls it Withorn; cf. Holy oak. Withernsea in D. B. is Widfornes, and Withernwick is Widfornewick.

[3] D. B., Wichan; but Hundred Rolls, Wyum; I. N., Wyhum; Test. Nev., Wium. *Um* is the Danish form of ham; cf. Husum.

[4] Wisby, in the island of Gottland, is one of the oldest and most famous sacred localities of the North.

[5] Modern Viborg.

[6] At the same time, it is well to remember that *vé* may very easily, in place-names, be confused with other words. O. Rygh (Minder om Guderne, p. 5) points out that in the ancient language, *vé* had also the meaning of farm, though he does not consider that in this sense it often enters into place-names. A more fruitful source of confusion he believes is to be found in the Old Norse *viðr*, wood; cf. Withcall. To these we may add the Old Norse *vegr*, a road; see below on Thoresway.

[7] Pl. A., Thoresweye; C. I. (Edward I.), Thorswey; I. N. (Edward III.), Thoresway.

[8] Grimm, Teutonic Mythology (Stallybrass), p. 158. "Everard, Abbot of Holme Cultram in the reign of Henry the Second, relates that at the village of Thursby, near Carlisle, there formerly stood a temple, containing an image of Thor." (Ferguson, Northmen in Cumberland and Westmoreland, p. 28.)

high festival was held to the most popular of the gods of the North.[1]

In like manner, the name of Londonthorpe, a village close to Grantham, in spite of its modern sound, very likely points to the time when idols were worshipped in our county. Londonthorpe is what might almost be termed a cockney corruption of Lundartorp,[2] from *lundr* (gen. *lundar*), a grove of trees.[3] This word *lundr* has no absolutely necessary connection with worship, and when used merely as a suffix, as in Timberland (D. B., Timberlunt) and Snelland (D. B., Sneleslunt), it may denote no more than the wooded character of the locality; but where, on the other hand, it forms the prefix, the chief and characteristic part of the name, as in Lundartorp, or where it stands alone, as in Lound,[4] we may infer, if not conclude, that the word carries the same force as in such names as Lundr and Lundareykir in Iceland, or Lund in

[1] Grimm, Teutonic Mythology (Stallybrass), pp. 185, 186, quotes Donnerschwee, formerly Donerswe (Doner = Thunar = Thórr), but cannot decide whether the suffix is to be translated temple or way. He adds, "The Norwegian folk-tale tells us of an actual Thorsvej, *i.e.* way." Cf. also Skinandavegr, Iceland.

[2] D. B., Lundetorp and Lundertorp; Hundred Rolls, Pl. A., Test. Nev., Lunderthorp.

[3] On the worship of groves, see Grimm, Teutonic Mythology (Stallybrass), chap. iv., remarks on *lundr*, p. 76.

[4] Lound and Craiselound in the Isle of Axholme, designated in D. B. as Lund et alter Lund. The prefix Craise, which appears to be an addition subsequent to the D. B. survey, may be Old Norse *hreysi*, a cairn, or heap of stones haunted by wild beasts. (Cf. Dunmail Raise in Westmoreland, *i.e.* Dunmail's cairn, see Cl. and Vigf. Dict., p. 284.) There is a Raiseland Hill in Langtoft, near Bourne. There is a Lund and Lundgarth in Holderness. (See Words and Places, p. 224.) Mr. Taylor associates these names with grove worship. Launde appears to be a later Normanized form of *lund*. Cf. Ashby de la Launde; so La Londe in Normandy.

Sweden, names undoubtedly associated with ancient grove-worship.[1]

It is more than possible that, if every local name would yield its secret, we might find that not a few of them record the superstitious fears of our ancestors. For example, if it were allowable to draw any inference from a curious assemblage of somewhat kindred names, we might suppose that one particular district of the county had once been under strong suspicion of being haunted ground. Within a very limited area we find the names of Scremby, Scrimthorp, Giant's Hill, and Gander Hill; whilst, in the same parts, Ormsby and Wormegay are associated with weird stories of destructive monsters. Scremby is most naturally derived from Old Norse *skræmi*,[2] a scarecrow or monster,[3] a word closely connected with *Skrámr*, the name of a monster giant.[3] Scrimthorp, a hamlet of Braytoft, represents the more ancient Scripinthorp,[4] which irresistibly suggests as its origin, the Old Norse *skrípi*, or *skrípindi*, a monster or goblin.[5] Gander Hill[6] may have perpetuated the Scan-

[1] It is not impossible that some of our many Little Londons might be traced to the same source. Lítill lundr might almost as easily fall into Little London as Lundarthorp into Londonthorpe. A little grove is mentioned as a boundary mark, Fagrskinna II., "ráða einum steini ok lítlum lund." (See Cl. and Vigf. Dict., *lundr.*) There are places called Londen and Lundum in Denmark.

[2] See Cl. and Vigf. Dict.

[3] See Cl. and Vigf. Dict. Another possible derivation is Danish *skrænt* or *skrent*, a slope or declivity, which would well suit the situation. The word is found in several Danish place-names (Sjæl. Stedn., p. 241). The name is variously spelt in early records: D. B., Screnbi; R. C., Scrembi; C. I. (Edward I.), Screymby; Pl. A., Skryngby.

[4] So Placitorum Abbrev.

[5] Cl. and Vigf. Dict.

[6] Near Oxcomb.

dinavian *gandr*,[1] a fiend, best known in the compound form of Jörmungandr, the fabulous serpent that girdled the earth.[2] Giant's Hill, in Skendleby, to some extent speaks for itself, but the name brings us into contact with some of the most interesting and entertaining superstitions of our fathers.[3] From this region of pure conjecture, however, it is high time to turn; we, therefore, close this chapter and pass to somewhat safer ground.

[1] Or *gandir* (see Cl. and Vigf. Dict.); "A snake or serpent is by Kormak called *gandr* or *gandir*." (Kormak's Saga.) Cf. the stories connected with Ormsby and Wormegay, which, however, of course originated in the names themselves.

[2] There is another Gander Hill in the north of the county, not far from Caistor. There is a Gander's-nest in Pembrokeshire, in a locality full of Norse names. Cf. also Ganderup (?), and Gandersmöller (?) in Denmark.

[3] Giant's Hills are often believed to be the graves of those monsters who figure so largely in Teutonic mythology; still more often are they thought to be due to the carelessness of a giant, in allowing soil to drop from his sack, or apron, or glove, as he conveyed portions of land from one place to another. (See Grimm's Teutonic Mythology (Stallybrass), vol. ii. pp. 535–542.)

CHAPTER V.

HEROES AND NATIONALITIES.

"*Voices.* . . . We are Danes
Who conquer'd what we walk on, our own field.
* * * * * *
Harold. This old Wulfnoth
Would take me on his knees and tell me tales
Of Alfred and of Athelstan the Great,
Who drove you Danes; and yet he held that Dane,
Jute, Angle, Saxon were, or should be, all
One England."

Harold, TENNYSON.

As we pass from one part of the county to another, many a romantic story from the Eddas and Sagas is conjured up by the names we meet with,—names that recall the mighty exploits of heroes, half divine, half human, extolled by the poets and chroniclers of the North,—names that seem to bring us closer to an infant world, that loved to hover on the borderland between natural and supernatural, between history and fable. For, like other nations, the Danes had their heroes, and sang their praises. Round a slender thread of fact gathered a vast accretion of the weird and wonderful, and fabulous adventures were assigned to Scandinavian princes and

warriors, as to Æneas and Theseus in an earlier age, or Hereward and Robin Hood of later times.

Heroic names were of course handed down to posterity by the stories and traditions that made them famous; but they also became familiar through their continuous use in every succeeding generation as personal names. If the deeds of Wada, Rodgar, and Hildebrand were celebrated in popular tales, these names were sure to be appropriated for family purposes; and through the arrival, first of the German, then of the Dane, these names were imprinted upon English soil. They brought their famous names to these shores, as we have sent ours across the Atlantic and Pacific. Many of these heroes, these patron saints of the North, were the original founders of families or clans which rose to pre-eminence. Some belong alike to German and to Norseman; some, again, are more peculiarly the property of the one or the other. It is with those that especially found a niche in the Norseman's temple of fame that we are now concerned.

Haddingr was one of the early traditional founders of the Danish kingdom,[1] and from some humble representative of the Hadding or Harding clan the Lincolnshire village of Haddington received its present name. Harden's Gap,[2] a cleft in the hills near Tetford, may preserve the same time-honoured name.

Ing, the father of the Ingævones mentioned by

[1] The name stands fourth in the list as given by Ol. Wormius, being preceded by Dan, Lother, and Gram.

[2] Gap is Old Norse; Anglo-Saxon *géáp*. The present Gaunö in Denmark was originally Gapnö (Madsen, Sjæl. Stedn., p. 204).

Tacitus, first dwelt among the Danes, then disappeared in the East, and eventually became the subject of many strange traditions, which sometimes crown him with divine rather than heroic honours. His memory was kept alive by a multitude of personal names.[1] One of these, Ingjaldr, is enshrined in Ingoldmells, Ingoldby, and Ingoldtoft, in various parts of the county.

Heregar figures in Beowulf as king of Denmark, and if the reading of Domesday Book be correct,[2] this name found its way to Lincolnshire with the Dane, who settled at Harrowby, near Grantham.

Egill was an early claimant for the honours usually assigned to William Tell. We learn from the Edda how Egill, the son of a Finnish prince, at the command of King Nidung, pierced with an arrow an apple placed upon the head of his own child. On being asked the purpose of other shafts still protruding from the quiver, he replied that they were for the king, had his boy been injured by the first. The Norwegians had an archer-hero called Hemingr, about whom a similar tale was told; and it is interesting to find both these champions represented in Lincolnshire. Egill appears to have been a very common name among the Danes, who settled in the county, just as it was amongst their cousins who

[1] Both male and female. Ingjaldr and Ingolfr are found in the Landnámabók. Ingulf and Ingemund held lands in Lincolnshire in the reign of Edward the Confessor. Cf. Engelstofte and Engelstrup in Denmark (Madsen, Sjæl. Stedn., p. 264), which are from Ingjaldr.

[2] Domesday Book, Herigerebi. We find transitional forms in Herierby of Test. Nev., and Heryerby, Pl. A. The name is compounded of *Herr* = people, and *geirr*, a spear.

colonized Iceland,[1] for we find it at Eagle, near Lincoln, Elsthorpe[2] in Edenham, at Aylesby, near Grimsby, and very likely at Ailby, near Alford. Hemingby,[3] near Horncastle, serves to remind us of the sister myth and kindred hero from the Norwegian tale.[4]

When we learn that Skellingthorpe is the corruption of Skeldingthorpe,[5] we call to mind at once the charming fable of Skjöldr. This heroic son of Odin and ancestor of Danish kings is said to have received his name from being found, as an infant, in a bed of reeds, whither he had floated on a shield; a pretty story, but in truth nothing more than a poetic fancy, arising from the ancient custom of lifting the king upon a shield at the time of his election.[6] But what lends particular interest to this name of Skellingthorpe, is that Hingvar and Hubba, whose conquests opened the way for permanent Danish occupation, represented in their own persons the great Skelding family. It would be rash indeed to maintain that either of these great leaders had any personal connection with Skeldingthorpe, but it is quite within the bounds of possibility that some of their

[1] Egill is one of the commonest names in Landnámabók.

[2] Or Aylesthorpe, D. B. Aighelestorp. So we have Eielstrup in Denmark, which was formerly written Egilstorp, Eghelstorp, and Eyelstorp.

[3] Cf. Hemmingstrup, in Denmark.

[4] The name Heming is also found, though not so frequently as Egill, in the Landnámabók.

[5] Domesday Book and Hundred Rolls. The Skjöldungar, or Scyldings, were the descendants of Skjöldr. Closely parallel to our Lincolnshire Skellingthorpe we find, in Norway, the modern Skjellungen and Skillingberg, representing the ancient Skjöldungar and Skjöldungaberg. (Minder om Guderne, p. 24.)

[6] See Cl. and Vigf. Dict., *Skjöldungar*.

kinsmen or their more immediate followers gave a name to this place.[1]

Hacconby cannot fail to remind us of Hákon,[2] the good King of Denmark, on whose accession, so the story ran, the birds twice reared their young, and trees twice yielded fruit within the year.

Two Hagnabys,[3] one near Spilsby, the other near Alford, conjure up the memory of Hagan, the one-eyed hero, or more than hero, of the Nibelungen Lied; or it may be that in Hagnaby, as probably in Honington[4] and Honey Holes, we should recognize the name of Högni, or Hagenes, a hero who plays a part in the tale of Beowulf.

We are not called upon to go into the perplexing myth of Havelok the Dane and his Grimsby associations,[5] but his honour is faithfully preserved in one of the street names of that town, whilst in earlier days, at least, he could boast memorial stones both at Grimsby and Lincoln.[6] Perhaps the point in connection with this legend most interesting to many minds, may be the fact that the modern hero, who has, in our day, again made famous the name of Havelok, laid claim to Grimsby as the place from which his family originally came.

[1] Robertson's Scotland under her Early Kings, vol. ii. p. 430.

[2] Hákon, in meaning probably identical with *drengr*, a young unmarried man. With Hacconby may be compared Hagendrup and Haagendrup (both from Hákon), in Denmark.

[3] D. B., Hagenebi.

[4] D. B., Nongtone, Hondintone, Hogtone.

[5] For this myth see Skeat's edition of the Lay of Havelok the Dane.

[6] At Lincoln Havelok astonished every one by the distance to which he "put the stone" at an athletic contest. This feat may account for the Lincoln stone.

This hasty enumeration of heroes represented in Lincolnshire place-names, may be concluded with the grand old Scandinavian name of Hávardr, which figures conspicuously in the Nibelungen Lied, and may possibly be the original of our historic Howard. The Lincolnshire representatives of this name are found disguised in the village of Hawerby and the wapentake of Haverstoe, which, in Domesday Book and other ancient records, appear, without any attempt at concealment, as Hawardebi and Hawardeshou.[1]

We now turn, for a moment, to memorials left upon our soil by Norsemen, whose names are found in the history of England,—who won some at least of their laurels upon English ground,—who, in some way, have left to posterity a name associated with the annals of this country.

Comparatively few of the powerful vikings, who sailed from Denmark to England, can be ranked among historical characters, their individual careers being, for the most part, unknown to us. As, however, we cordially endorse the opinion of Thomas Fuller, that the county of Lincoln, in all ages, has equalled other shires in its roll of worthies, we must not doubt that, in the age of heroes, it boasted, among the conquered Angles and the victorious Norsemen, at least its share of heroic names.

[1] Very likely Hawthorpe also is from Hávardr. In Domesday Book it is Auuartorp, Auetorp, and Avetorp. This name Hávardr has suffered equal indignities in the place-names of Norway and Denmark. In the former country Haavestöl, and in the latter Haudrup, represent the ancient Hávardr. (See Minder om Guderne, p. 17; and Madsen, Sjæl. Stedn., p. 263.)

It is possible that, in these early days, the county "went beyond itself," as Fuller tells us was the case in the time of Queen Elizabeth;[1] but unfortunately, if such were the case, the memorials of its grandeur have, with few exceptions, perished. Fuller, indeed, could speak with confidence, as well as pride, of William Cecil, John Whitgift, Lord Edward Clinton, Sir Edmund Anderson, Sir Thomas Hencage and others; but we, who are dealing with the dim and early dawn of history, have but few names to record, and these not without some degree of uncertainty.

Algarkirk[2] is the most enduring memorial left by Algar, son of the Anglo-Danish[3] Leofric, Earl of Mercia, whilst Morkery Wood, near Bourne, immortalizes the name of Morcar, son of Algar, and lord of Bourne.

According to the account of Ingulph, Abbot of Crowland, a much earlier Algar and Morcar existed in the persons of two Lincolnshire nobles, who headed a futile resistance to the Danes in the year 870, and whose exploits are associated with the name of Threckingham. At a place called Laundon, so runs the abbot's story, Earl Algar of Holland, supported by Morcar, lord of Bourne, met the Danes, who were completely defeated,

[1] Fuller's Worthies, vol. ii. p. 4 (1811, 4to.).

[2] D. B., Alfgare. The name is Norse from *álfr* (Anglo-Saxon, *alf*), an elf, and *geirr*, a spear. There is a place called Álfgeirsvellir mentioned in the Landnámabók. Alkestrup in Denmark is the modern form of Álfgeirstorp.

[3] The grandfather of Leofric was *Northman*, and he also had a brother of that name. Leif or Leifr was a common Norse name, and is found in many compounds as well. Laceby most likely derives its name from a settler called Leif; in Domesday Book it is Levesbi.

with the loss of three chiefs. On the following morning, the Danes, who had been largely reinforced in the night, renewed the engagement, and the Saxon force was almost annihilated. On the same authority, we learn that the name of Laundon was changed to Threckingham, in honour of the three Danish leaders who fell in battle. Could we trust this account, we should certainly have, in the name of Threckingham, a most interesting county memorial of a stirring episode in English history. But, for many reasons, strong suspicion attaches to the tale, and very few at the present day believe it. In the first place the Saxon Chronicle, a far more trustworthy authority than the abbot,[1] who wrote after the Norman Conquest, is completely silent upon the subject. Again, it is strange to find a large proportion of Danish names, such as Algar, Toli, and Harding, associated with the English force at so early a date, when the Northmen had obtained no permanent footing in the country. So, too, the chief characters, Algar and Morcar, look very much as if they had been transferred to the times of Ethelred and Alfred from a much later page of history. In fact, everything tends to support the opinion of Mr. Kemble, that the name of Threckingham marks the home of the Threckings, who, it may be presumed, came to Lincolnshire with the Benings and Billings.[2]

[1] "The false Ingulph," as Mr. Freeman repeatedly calls him.

[2] The editor of Chronicon Normannorum makes the following remark on the invasion headed by Hingvar and Hubba: "Hæc in Chronico Saxonico breviter dicta, uberius narrantur, et fortasse ex populi rumoribus fabulis exornantur ab omnibus fere Anglorum chronographis." Stukeley ridiculed the story of Threckingham, and identified Laundon with London-

Hubba, Ubba, or Ubbo,[1] as he is variously called, was one of the Danish chiefs who, in the year 870, overran and annexed East Anglia. Crossing from the Yorkshire coast and landing at Humberstone, he, with Hingvar his colleague in command, wintered at Thetford. In the following spring they engaged and defeated Edmund, King of East Anglia,[2] and then pushed their way to the south. The Hubbards Hills in various parts of the county are believed to commemorate the prowess of this chieftain.[3] Upperthorpe, now a part of Haxey, is only once mentioned in Domesday Book, and then as Hubaldestorp. Is it not possible that the correct reading lies midway between the two, and that while Domesday

thorpe, probably on account of similarity in sound. The name, however, of Londonthorpe is the corruption of Lundertorp, and is one of the names most characteristic of the Danish settlement. There is no mention of Threckingham in Mr. Isaac Taylor's Words and Places, and Kingsley regards the story as a myth (see Hereward, Introductory chapter). Bishop Trollope accepted this traditional origin of Threckingham, when he wrote his valuable paper on the Danes in Lincolnshire, published in the Lincoln Architectural Society's Report, 1859, but had abandoned it in 1872, when he published Sleaford and its Neighbourhood; he still, however, maintains that the village was the scene of a great battle with the Danes, and points to the Daneshill, or Danesfield, in this parish as corroborating the voice of tradition. (Sleaford and Neighbourhood, p. 514.) It may be added that Ingulph's story is fully related by Professor Worsaae in his Danske Erobring af England og Normandiet, pp. 87–89.

[1] Hubba and Hingvar were the sons of Ragnar Lodbrok, king of Denmark. It is said, rather by tradition than history, that Ragnar was shipwrecked on the coast of Northumbria, whilst sailing for the invasion of that kingdom, and that he was cruelly put to death by Ella, the Northumbrian king. The sons were bound by their religious belief to revenge their father's death, and hence their expedition of 868–872. (Worsaae, Danes and Northmen, p. 33.)

[2] Better known as St. Edmund.

[3] Cf. also Huberdheythe in Scopwick and Huberdhaythe in Branston, mentioned in Hundred Rolls.

Book writes Hubaldestorp, and we call it Upperthorpe, the original name was Hubbasthorpe,[1] thus answering to Hubberholme in Yorkshire, and Hubberston in Pembrokeshire?

The fact that Humberstone was the scene of Hubba's landing suggests the thought that this name may be a corruption of Hubbastone, the transition from the one to the other being facilitated by the proximity of the great river.[2] Nor is it altogether impossible that Hunger Hill at Aylesby, in the immediate vicinity of Humberstone, is the corrupt rendering of Hingvar Hill. In the reign of Edward III. there was, apparently, a place called Hynkershill,[3] which may very well have been one of the Hunger Hills in the county, and looks like a connecting link between Hingvarshill and Hunger Hill. There can be little doubt that this local name, so common throughout England,[4] was attached to various spots in the county before the Danish chiefs landed at Humberstone; but, if the name of Hingvar[5] did become connected with any of the hills on which his army was encamped, nothing could be more natural than that time

[1] If Ubbetorp of T. de Nevill could be identified with Upperthorpe, this conjecture would be corroborated. But it would of course still be most uncertain, not to say improbable, that the Hubba, who left his name here, was the famous son of Ragnar Lodbrok.

[2] Humberstan, Hundred Rolls. In C. T. T. we have Huberstein, but this appears to be a mere slip of the pen, as it is followed by Humberstein.

[3] Henry de Hynkershill, citizen of Lincoln, Inqu. Non.

[4] Hungerborg is also a common local name in Denmark, and Hunger was a personal name among the Danes.

[5] If Abbot Ingulph, in writing of Unguar instead of Inguar, was adopting the popular pronunciation, the corruption would be very slight.

should soon obliterate the distinction between Hingvar and Hunger.[1]

Such speculations may have their interest, but as they can never probably be verified, they have little intrinsic value, and may be left behind with a sense of relief.[2] It will be convenient, however, to close this

[1] The constant association of Humberstone with places characterized by the prefix *Hunger* is a somewhat curious coincidence; it would be rash to say more. Mention has already been made of Hunger Hill at Aylesby, close to Humberstone. In the south-west of the county, near Grantham, there is a hamlet called Hungerton, and within a very short distance, but just in Leicestershire, there is a spot known as Humberstone Gorse. A still more remarkable instance of this conjunction is to be found in mid-Leicestershire. A few miles north-east of Leicester, we have a group of villages in which the following names occur: Humberstone, Hungerton, and Ingarsby, or Ingwardby. Close by are Quenby (D. B., Queneberie) and Queniborough (D. B., Cuniburg), names which apparently mark the site of important camps and fortresses. It may be added that other words, besides *Hunger*, may account for our Hunger Hills and Hungry Hills, as *hangra* = a meadow, and *hanger*. It is possible that superstition, too, may have had as hare in giving these names. "A curious superstition prevails in some parts of the west of Scotland. Some tracts of country are believed to be so much under the power of enchantment that he who passes over any one of them would infallibly faint, if he did not use something for the support of nature. It is, therefore, customary to carry a piece of bread in one's pocket to be eaten when one comes to what is called the *hungry ground*." (Jamieson, *Hungry Ground*.)

[2] It may be mentioned here, that Farlesthorpe, near Alford, appears in Domesday Book as Haroldestorp. If this ancient reading were correct, we should, in this name, have a memorial of the famous king who fell at Senlac, and who held large estates in Lincolnshire. But, though the corruption of Haroldsthorpe into Farlesthorpe is a possible one, it is much more likely that the present name is an abbreviated form of Faraldestorp, which a foreign scribe, mindful of the national hero, who had lately fallen in battle, might very easily make into Haraldestorp. Old Norse *Faraldr*, a traveller, also ghost, was a personal name among the Norsemen, and occurs in the Sturlunga Saga. Curiously enough, as if to keep up the Domesday Book delusion, the translator of the Lincolnshire Domesday Book has allowed Earlsthorpe to be printed for Farlesthorpe.

chapter with a brief notice of the various nationalities which appear to have taken root in Lincolnshire under Danish auspices. Although we cannot decide with any certainty how their connection with the Danes may have arisen, the probability is great that in the hordes from the North, which overran our county, a large number of distinct races were represented. For instance, the force led by Hubba and Hingvar is said to have been composed of Danes, Swedes, Norwegians, and Russians. Desperate adventurers, ready to fight under any sky or flag, would naturally gravitate towards these lawless vikings; and the poet laureate, whilst paying homage to the illustrious Dane who has lately made her home amongst us, may correctly describe the Danish pirates, who, though anything but welcome, settled on our shores a thousand years ago. Saxon, Northman, Celt, and many other nationalities, were doubtless represented in the mixed multitude that found its way to England beneath the standard of the Raven.

Such being the case, it is possible that, in the names now to be mentioned, we have a record of allotments made to alien comrades in the general division of the spoil. Thus, for example, we find no less than four Normanbys[1] in the county of Lincoln, and it would be a great mistake to suppose that these form a memorial of Norman-French occupation. The Norman, or Northman, as the Danes were wont to use the term, was not

[1] D. B., Normanebi; C. T. T., Nordmanabi. The Old Norse word is Norðmaðr. It may, however, be observed that Northman was used in a personal, as well as a national, sense, and is often met with as a proper name.

the descendant of the Norsemen, who settled with Rolf the Ganger in France, but rather the veritable Norwegian or Icelander,—a man from the North; and these Normanbys, most likely, owe their name to adventurers of Norwegian or Icelandic birth, who became Lincolnshire landowners, when the Danes took possession of the county.

Several villages appear to have been connected in their origin with the Scotch, or possibly the Irish, who were likewise called Scots by the Norsemen. We have Scot-Willoughby, Scothern,[1] Scotter,[2] the last apparently preserving to us the Old Norse plural *Skotar*, the Scots.[3] These Scots, in spite of their name, may have been Norsemen by blood; for, at the time of which we are speaking, a portion both of Ireland and Scotland had

[1] D. B., Scoterne; C. T. T., Scotstorna.

[2] Scotland in Ingoldsby is mentioned in Domesday Book as Coteland, and the transition from one to the other is perfectly natural; but Scotland is very common in the local nomenclature of England, and there is a spot in Oxcombe known by this name; but see below, note [1], p. 96. Scotterthorpe is a very modern corruption of Scalthorpe; see Chapter viii.

[3] Scotere is mentioned in a charter belonging to the monastery at Peterborough, which was ascribed to Wulfere, King of Mercia, and bearing date 664. But this deed, like a good many other ecclesiastical charters, was a forgery. (See Kemble's Cod. Dip. *Æv.* Sax., vol. v. MS. 984.) This record was alleged to have been saved from the flames, when the monastery was burned in the expedition of Hingvar and Hubba, and when the abbey was rebuilt nearly a century later, this deed of gift was produced by pious fraud. It was taken by Abbot Martin about 1150 to Rome to be confirmed by Pope Eugenius III.; this was not done, but another was ultimately substituted for it. The large proportion of purely Danish names, *e.g.* Scalthorp, Alethorp, Jolthorp, Thorp, Ragenildethorp, Normanby, etc., are quite enough to prove that the charter does not date from 664. The original charter of Wulfere, on the other hand, contains no names of this type. (See Gunton's History of the Church of Peterborough, pp. 4, 22; Appendix, pp. 123–139, and Supplement, p. 276; also Dugdale, Mon. Angl.)

been colonized from the North, and it is impossible to say whether the Scots, who settled in Lincolnshire, were such by birth, or merely by location.[1]

Even Saxons seem to have joined the Danes in their incursions into England, for we have two Saxbys, one near Barton, the other close to Market Rasen.[2]

In like manner the Frisians appear to have settled in various parts of the county, either in association with the Danes or under their protection. Thus we have Firsby (D. B., Frisebi), Friezeland in Nettleham, and Friesthorpe[3] near Market Rasen; while the name of Friskney[4] also appears to bear the impress of the

[1] I have given the ordinary interpretation of *Scot* as a suffix in local names (see Edmunds, Names of Places; Isaac Taylor, Words and Places, p. 179); but it is more than doubtful whether it will apply to every case. In the Lothians the word *shot* is used to express a portion or plot of land, and is doubtfully identified by Jamieson with Su. G. *skoet*, angulus, and this might be the origin of the prefix in such names as Scothern and Scot-Willoughby. Still more probable, however, is it that Old Norse *skatt* = tax (Anglo-Saxon *sceat*, English *scot*, or *shot*) should be recognized in some of the many local names in England which begin with *Scot* or *Shot*. It appears that a tax called the Scat, dating from before the time of incorporation with the kingdom of Scotland, is still paid in Shetland (see Jamieson, Etymological Dictionary) for the privilege of pasturing on the hills or commons and cutting peats there, such land being called, in the sixteenth century, if not at the present time, *Scatland* (cf. *Skattland*, a tributary land, Cl. and Vigf. Dict.). Further, the term *Scathold*, or *Scattald*, is used in Orkney and Shetland for open ground furnishing pasture or peat for fuel. From the fact that this ancient word is found where it is, we may ascribe it with the utmost probability to the Northmen, and may find in it the possible origin of our Lincolnshire Scottlethorpe. Scottlethorpe, however, appears in Domesday Book as Scachertorp, and thus doubt is thrown upon the original form of the name. In Hundred Rolls it is Scotelthorp.

[2] Old Norse Saxland = Saxonland, *i.e.* Germany. Thus Saxby might perhaps be more accurately rendered the town of the German, than that of the Saxon; cf. Sassetot in Normandy.

[3] C. T. T., Frisatorp.

[4] Old Norse Friskr, a Frisian. With Lincolnshire Firsby (D. B., Frisebi), cf. Leicestershire Frisby.

Norseman's tongue. The Friestons, one near Boston, the other in Caythorpe, may belong, with almost equal probability, to English or Danish settlement.

One other nationality is at least suggested by the name of Walesby. It occurs three times in Domesday Book ;[1] each time it is spelt as it has come down to us. Now, if we take Walesby as an old Danish phrase and translate it into English, we have *the village of the foreigner*. If this be the true interpretation (an interpretation suggested with much doubt and hesitation), what foreigner is meant ? where did he come from ? what was his nationality ? It is doubtless impossible to decide the question, but it may be pointed out that Valland,[2] or foreign land, was a term used by the Northmen with special, though not exclusive, reference to France ;[3] and Walesby may therefore be the record of French colonists in Lincolnshire before Ivo de Taillebois and Gilbert de Lacy marched their vassals into the county.[4] Walesby is situated in the wapentake of Walshcroft,[5] a corruption,

[1] Other ancient records agree with Domesday Book.

[2] *Val* is the Old Norse form of Anglo-Saxon *wealh*, a foreigner. The word is still retained in Wales and Welsh. It is curious, as Mr. Green remarks, to find indigenous Britons accepting the term of *foreigner*, imposed upon them by the intrusive German. (Making of England, p. 122.)

[3] Cl. and Vigf. Dict., p. 675, *Valir* and *Val-land*.

[4] Walesby, however, may be so called from the personal name Vali, which appears in Valerod and Vallebo. (Madsen, Sjæl. Stedn., p. 269.) Vali was the name of one of the Norse gods. There is a Walesby in Nottinghamshire, D. B. Walesbi.

[5] The croft appears to have been substituted for cross at an early period, but there is little doubt the name was originally Walescros. D. B., Walescros ; C. T. T., Walescroft ; Hundred Rolls, Walsecros and Walescroft ; Pl. A., Walscroft ; R. C., Walecros ; I. N., Walesshcroft. The seal of Walshcroft has Walcrost. This is a seal or pass, in accordance with

it would seem, of Walescross. Is it possible that these strangers brought with them the faith of Christendom, and set up the cross in that district, when as yet the Danish settlers around worshipped at the shrines of Thor and Odin?

Statute 12 Richard II., which authorized a labourer to pass from one place to another. (*Archæological Journal*, vol. x. p. 12; vol. xi. p. 378.)

CHAPTER VI.

RECORDS OF SETTLEMENT—PART I.

"'What! you are stepping westward?'—'Yea.'
'Twould be a *wildish* destiny,
If we, who thus together roam
In a strange land, and far from home,
Were in this place the guests of chance;
Yet who would stop or fear t' advance,
Though home or shelter he had none,
With such a sky to lead him on?"

WORDSWORTH.

HITHERTO we have been chiefly brought into contact with the personal names of the conquering Danes. And it is notorious that a very large proportion of towns and villages in every part of the kingdom have thus handed down to us (though often in a very corrupt form) the names of those who were the first to clear the forest and break the soil. Far more than half the local names introduced by the Danes bear this character. Not that it was in any vulgar pride, or through the vain desire of immortalizing themselves, that this was done. It was not with them as with those heroes of the alcove, who moved the wrath of the poet Cowper,—

"... not all its pride secures
The grand retreat from injuries impress'd
By rural carvers ...
... leaving an obscure rude name
In characters uncouth and spelt amiss." [1]

With the ancient settler it was simply a matter of convenience to call the land by the name of its owner, and, as a matter of fact, it was doubtless done for them oftener than they did it for themselves. It was as natural for Sölmund, looking northward, to talk of Ulricsby (Worlaby), as for Ulric to look south and speak of Sölmundsby (Salmonby). Some, however, of the names with which we are familiar had a different origin, and it is principally with these that our attention will now be occupied. The question we now deal with is, whether any of the names marked upon our county map contain records of what these Danish settlers did when they arrived upon our shores. Can we, amongst our place-names, point to any memorial of their achievements and their mode of settlement? We shall find, upon examination, that such records abound.

There are two names standing side by side upon the map, which may form, in spite of their personal origin and character, a fitting introduction to this part of our subject. In the heart of the wolds, about midway between Lincoln and Market Rasen, lies the parish of

[1] The poet continues:

"So strong the zeal to immortalize himself
Beats in the breast of man, that e'en a few,
Few transient years, won from the abyss abhorr'd
Of blank oblivion, seems a glorious prize,
And even to a clown."

Wickenby,[1] with the hamlet of Westleby[2] adjacent to it. Wickenby, literally translated, is the home of the viking, so that, in this inland village, we have an imperishable memorial of that plundering sea-life, which made the Norseman a terror to every coast, and not least to the shores of old England.

The very name of viking, derived, as it is, from Old Norse *vík*, a bay, expresses and illustrates that roving life, which was spent among the bays and fjords of Europe.[3] In the older days of heathendom, it was usual for a young man of distinction to establish a reputation by a marauding expedition to foreign lands, nor could he, until he had thus won his spurs upon his ocean-horse, lay claim to the coveted title of viking.[4] Amongst the more barbarous of the Norsemen, as, for instance, the Norwegian colonists of Orkney, this custom lasted into the thirteenth century, and perhaps even later ;[5] but, as the Christian faith leavened the thought and life of the North, the pirate's profession fell into disrepute,[6] and the last recorded viking-raid in the annals of Iceland took place in 1195.[7]

[1] D. B., Wichingebi. Cf. Wigston, Leicester, D. B. Wickingestone ; Whissendine, Rutland, D. B. Wichingdene ; Wigginthorp, Yorkshire, D. B. Wickenatorp.

[2] D. B., Westledebi.

[3] See Cl. and Vigf. Dict., *vîkingr*.

[4] These aristocratic vikings were but a few amongst the many. The majority of them were pirates by profession, and devoted their whole life to fighting and plundering.

[5] See Worsaae, Danes and Northmen, p. 222.

[6] In later times *vîkingr* became synonymous with robber. So, too, Goliath is termed a *vîkingr ;* so that the meaning not only underwent some change, but became much more general.

[7] Víkingr appears as a personal name in the Landnámabók, and several times on Runic monuments.

But we proceed to Westleby (Westledebi), a name even more interesting and suggestive than that of the mother parish, which has just been noticed. Westledebi means the abode of the westward traveller. What gives peculiar interest to this name is the fact that, to the mind of the Norseman, the West was identified with Britain. *Vestan* meant *from England; vestr, to England.*[1] No matter whether the pirate set sail from Denmark or Iceland, if he steered in the direction of our shores, he was said to be sailing westward; so much so that *vestr víking* meant a freebooting expedition to England;[2] and thus, were the evidence of history wanting, we might conclude that the Norseman drew his supplies more freely from this land than from any other. And here, in this name of Westleby, we have the memorial of some Danish chief, who, from frequent visits to our coast, had gained for himself the soubriquet of Vestrlede, the Westward Farer. It is somewhat singular that two colonists, named respectively Vikingr and Vestrlede, should have settled within a mile of one another; or were Vikingr and Vestrlede one and the same?

But we pass to another name of the same type. Had collective Lincolnshire been permitted to select the birthplace of the poet laureate, a name more characteristic of the county could hardly have been chosen than Somersby.[3] With this Somersby near Horncastle, which will be for ever associated with the name of Tennyson,

[1] Cl. and Vigf. Dict.

[2] Ibid., *víkingr* = freebooter, pirate; *víking* = a freebooting voyage, piracy.

[3] D. B., Sumerdebi.

may be joined a Somerby[1] near Grantham, another near Gainsborough,[2] and a third close to Brigg.[3]

In Domesday Book these villages appear as Sumerlede, Sumerdebi, and Somertebi; it is therefore probable that they all represent the well-known name of Summerlede (Old Norse, Sumarliði), the summer sailor.[4] It is interesting to find the same name appearing in Somerleyton, in Suffolk, which is the curious, though natural, corruption of Sumerledetún.[5] Somerleyton (like Somerby, Wickenby, and Westleby) is an historical memorial of the Danish inroads; nor are we surprised to find it surrounded by such names as Lowestoft, Barnby, Ashby, Kirby, Lound, and Thorpe.

Sumarliði, in its origin, was scarcely more than a synonym for viking;[6] and the one, as naturally as the other, passed into use as a personal name. The name was descriptive of the life. Genuine summer-farers were these vikings. The withering east wind, that too often sweeps our coast in April, was a godsend to these sailors, and lustily could they have sung with our own poet—

[1] D. B., Sumerbi, Sumertebi, and Sumerdebi.

[2] D. B., Sumerdebi, Sumertebi.

[3] D. B., Summerlede, Somertebi. Besides these, Usselby is called in D. B. Summerlede. Usselby is a corrupt form of Osulfbi, and evidently has nothing to do with Summerlede, which was most likely the name of some place in the immediate neighbourhood.

[4] Literally, *summer slider*. (See Cl. and Vigf. Dict., *sumar*.)

[5] Thorpe's Diplom. Angl. Æv. Sax., and D. B.; so too Somerby, Leicestershire, is (D. B.) Sumerlidebie and Sumerdebi.

[6] The Saxon Chronicle (A.D. 871) says there arrived *mycil sumarliða*, *i.e.* a great fleet of vikings. It is, therefore, evident that, apart from their function as personal names, Víkingr and Sumarliði were regarded as convertible terms. (See Cl. and Vigf. Dict., *sumar;* also Professor Munch's Chronica Regum Manniæ.)

"Welcome, black North-Easter!
O'er the German foam;
O'er the Danish moorlands,
From thy frozen home."

Loosing from their own shore with the first favouring breezes in the spring time, they were to be found, through the long summer months, on every coast but their own, and returned to the North on the approach of winter to enjoy their ill-gotten wealth.

This name appears not only to have enjoyed great popularity amongst the first Danish settlers in Lincolnshire, but to have continued in favour for some generations. It is found in various forms among the tenants of Edward the Confessor's time,[1] and from the fact that it often figures among the coiners of Lincoln city,[2] we may conclude that it was a name of some distinction.

In connection with the foregoing, it may be appropriate to mention several names which, from being compounded with the Old Norse *Kongr*, may betoken the high rank and leading position of the original settlers. The names of Coningsby,[3] Conisholme, Conisby,[4] Coneysby, Kingthorpe,[5] seem to indicate the

[1] Summerlede and Summerled, as well as Summerdus and Summerde, which appear to be merely contractions of the same name.

[2] Worsaae, Danes and Northmen, p. 119. In the reign of Ethelred, 969, the name of Sumerlede is found on coins struck at Deptford, Nottingham, York, and Lincoln.

[3] D. B., Cuningesbi.

[4] D. B., Cunesbi.

[5] D. B., Chinetorp. Kingerby can hardly be added to the list above given. The ancient spelling varied very much, *e.g.* D. B., Chenebi; C. T. T., Chimeribi; Pl. A., Kygnerdebi; C. R. C., Kignerby; I. N., Kynyerby; C. I. (Edward I.), Kynardby. Perhaps the most probable

spots, which various Danish chiefs chose for their English home. O. N. *Konungr* (contracted *Kongr*) is a patronymic from *konr*, nobleman, and is represented in English by *king*. It is common to all the Teutonic, as well as Scandinavian tongues, and appears in Anglo-Saxon *cynig*, O. H. G. *chuninc*, German *könig*, Swedish *kung* and *konung*, Danish *konge*.

"The student of history," says Mr. Freeman, "finds the coming of the Dane marked by little more than a change of name in a single office. The shire is no longer ruled by its ealdorman, but by its earl."[1] In the Yarlesgates, of which there are at least two, one near Alford, the other in Winterton, we have, in its original[2] Norse form, this title of earl, which has taken so distinguished a place in the peerage, and therefore the history of England. It is somewhat singular that whilst this title, which was introduced from Denmark and is always in the Saxon Chronicle connected with the Danes, took so firm a root in this country, the name and office alike died out in Scandinavia before the end of the thirteenth century. In regard to the Yarlesgates of which we are speaking, we must not conclude that they are memorials of the original Danish settlement; rather we may suppose the name to have been

source may be found in the nickname Kýngir (Annal. Islandici), which, in the Index, is rendered "*devorator* vel *prodigiosus*;" but another reading gives *Klingir*.

[1] Norman Conquest, vol. v. p. 519.

[2] Original, that is, in regard to its importation to England. The earliest form of the word was *earl*, as we spell it now; but before the Norse conquests it had assumed the form of *jarl*, and as such it was introduced by the Danes. (See Cl. and Vigf. Dict., *jarl*.)

given at a later period, and to be chiefly interesting as a survival of Danish pronunciation.[1]

We may now consider some of the place-names in our county, which have preserved a record, however imperfect, of what these westward wanderers did when they reached our shores.

We may first glance at the names that bear witness to the change of faith, which happily took place among the Danes soon after their arrival in England. At least six Kirkbys declare the fact that the Norsemen were not long in discarding their heathen worship, and accepting the creed of Christendom. The word *kirk* is to be found wherever the Northmen settled and embraced the faith of Christ.[2] Kirkby and Kirby are extremely common in what was the Danelagh, but are almost confined to that part of England.[3] In Iceland Kirkby is represented by Kirkjubær, in the Orkneys by Kirkwall, in Normandy by Querqueville and Carqueville, in Denmark by Qverkbye and Kirkerup, while the Flemish Dunquerque is reproduced in our own county by Dunkirk, near Wootton, perhaps also, after a corrupt fashion, in Dunker, a spot in the

[1] Cf. the Lincolnshire provincialism *yar-nut*, *i.e.* earth-nut; Old Norse *jörð*, gen. *jarðar;* cf. also Yarborough for Jerdeburgh.

[2] So Mr. Isaac Taylor, in Words and Places, p. 228. It is not, however, improbable that this form of the word may be charged to the Anglian settlement as well. (See J. A. H. M., English Language, Encyclopædia Britannica.)

[3] Possibly Mr. Green's posthumous work will show that the conversion of the Danes to Christianity, and their acceptance of an ecclesiastical organization, conduced towards the settlement and consolidation of the Danelagh. (See Mr. Green's interesting remarks upon the influence of the Church upon the nation at an earlier period; Making of England, p. 418, and elsewhere.)

parish of Messingham. The word occurs as a suffix in Algarkirk; also in Gosberdkirk, the more ancient name of the present Gosberton.

The name of Kirkby has an interest independent of its Danish origin, for it appears to draw a contrast between places that, at that early date, had churches and those that had not. Now, happily, each parish has its own, but a thousand years ago the houses of God were few in the land. Although a large number must have been built during the two hundred years that elapsed between the Danish settlement and the Norman Conquest (and especially during the reign of Edward the Confessor), it is the exception, rather than the rule, when Domesday Book mentions a church in connection with a village; and it is probable that in the more sequestered parts of the Wold district, many of the smaller centres of population remained without a church of their own long after the Norman Conquest. A modern writer [1] compares the state of things in England a thousand years ago, to that which now exists in many of the British colonies, where but a single church and clergyman are assigned to a district fifty miles in circumference; so that these Kirkbys, distributed over the Danelagh, may be regarded as the sites of mother churches, to which surrounding parishes stood in something of a filial relation.

Biscathorpe is also an interesting record of the conversion of the Danes.[2] Since the place is called

[1] Isaac Taylor, Words and Places, p. 228.

[2] There is also a Bishopthorpe in the north-west corner of the county.

Torp as well as Biscoptorp[1] in Domesday Book, we may perhaps conclude that the former was the name given by the first Northern settlers, and had not, at the time of the Survey, been completely superseded by the more pretentious title that has descended to us. When, however, we find that, in the time of Edward the Confessor, two vassals of the Bishop of Lincoln held land in this parish, we may perhaps infer that the modern name, though not then in exclusive use, was well established.[2]

The names of Crosby and Croxby[3] also commemorate the spread of Christianity. They may possibly be relics of superstition, but at least of a superstition more pure and elevating than the worship of Odin. Amongst the partially enlightened and half-Christianized Northmen (such as we may suppose the Anglo-Danes to have been, when these names were given),[4] cross-worship became, to

[1] Cf. Byscopstoft of L. C. D., modern Bistoft. The *Biscop* in Denmark has in most cases been contracted into Bis, or Bisp (cf. Bistrup and Bisserup in Sjælland); cf. Bispham, Yorks, D. B. Biscopham.

[2] There is an interesting link between the Church of Iceland and that of Lincolnshire in the Icelandic bishop (perhaps bishops), who studied theology in the twelfth century at the Scholæ Cancellarii of Lincoln. "Thorlák, Bishop of Skalholt, the ecclesiastical lawgiver and first saint of the Icelandic Church (whose day is still their national festival), studied first at Paris and then at Lincoln, about A.D. 1158–1160, and found, according to the Biskupa Sögur, that he gained more sound learning there than in France. Saint Thorlák's nephew and successor, Paul (died A.D. 1211), also studied in England, and although the place is not recorded, it may well have been that in which his uncle studied before him." (The Kalendar of the Scholæ Cancellarii in Lincoln Cathedral, p. 27, 1880–1881; see also E. W. Benson (Archbishop of Canterbury), The Cathedral, p. 26.)

[3] D. B., Croxbi.

[4] Sir G. W. Dasent's words may, with little doubt, be applied to our Lincolnshire Danes: "On first conversion the pure doctrines of Chris-

some extent, a substitute for the older and falser worship at the *hörgar*, or high places, on which the pagan altars were erected.[1] Yet, even if this were the case in England,—if these and similar crosses erected by the Danes on their first reception of Christianity, strongly savoured, like those in Iceland, of superstition, and became local centres of an ignorant worship, they still bear witness to a great and decisive step in the direction of truth. Old things had, in some measure, passed away, even if all things had not as yet become new. Many local names in Iceland, by a similar prefix, testify to the change of faith which took place in that island in the tenth century, *e.g.* Kross-dalr, Krossa-nes, Krossa-vík, Kross-holt.[2]

From ecclesiastical occupation, we may turn to political divisions, which, first imposed by the Danish settlers, have survived to the present day. First amongst these we must place the Wapentake. On entering the county of Lincoln, a stranger from the south or west is surprised to find what he would call a *hundred* generally known as a *wapentake*. The introduction of this term into England has been the subject of much controversy; but both the word itself and its geographical distribution point unmistakably to the Danes.[3] The word is found

tianity were merely the possession of a few, while the creed of the common herd was little more than the garbled blending of the most jarring tenets and wildest superstitions of both faiths." (Burnt Njal, Introduction, p. cxcviii.)

[1] Cl. and Vigf. Dict., *Kross*. [2] Ibid.

[3] Sir Henry Ellis thinks it probable that it was one of the earliest terms used by the Saxons in this country. (Introduction to Domesday Book, vol. i. pp. 180–185.) Even Professor Worsaae speaks with great hesitation of its Danish origin. (Danes and Northmen, p. 159.) But probably Professor

in Anglo-Saxon laws, but was borrowed from the Norsemen. The prefix represents the Old Norse *vápn*, more faithfully than the Anglo-Saxon *wæpen*, whilst *take* is one of the purely Scandinavian words which have found their way into classical English. Thus then, the original form of the term was *vápna-tak*[1] (Danish *vaabentag*), which was Anglicized as *wæpen-getæc*, and often appears in the Latinized forms of *wapentachium* and *wapentagium*. *Vápna-tak* appears to have possessed various meanings, or modifications of the same meaning, amongst the Scandinavians, but its special application to county divisions in England is explained in the laws of Edward the Confessor.[2] From these it appears that, when a new chief of such division was appointed, he met, at the usual place of assembly,[3] the principal persons of the district, who touched his spear with theirs, in token of fealty.[4]

Skeat's remarks upon the word will be regarded by most readers as conclusive. He treats it as unquestionably Norse. (See Etymological Dictionary, *wapentake*.)

[1] See Cl. and Vigf. Dict., *vápna-tak*, which is there rendered weapon-grasping, which it could, and did, under certain circumstances, mean. But Professor Skeat points out that Cl. and Vigf. have omitted, in their remarks upon *vápna-tak*, to state that *taka* means to touch, as well as to grasp. (See below.)

[2] Thorpe, Ancient Laws, i. 455. Professor Stubbs, however, thinks this an unsatisfactory explanation (Constitutional History, vol. i. p. 96).

[3] Doubtless the spot on which the Thing met. (See Chapter xii.)

[4] "*Vápna-tak*, literally a weapon-taking or a weapon-touching, hence a vote of consent so expressed, and lastly, the subdivision of the shire." (Skeat, Etym. Dict., who also refers to the interesting notes on the Scotch word *wapinschaw*, in Jamieson's Scotch Dict., vol. iv. p. 729.) The passage, so often quoted in reference to the word *wapentake*, from Tacitus, refers to the contact and accompanying clash, rather than the seizing of weapons: "si placuit sententia, frameas concutiunt; honoratissimum assensus genus est armis laudare." (Germ., chap. xi.)

To transfer the name of such a ceremony to the area which it affected was a very natural use of language.

The etymological argument is strongly corroborated by the geographical distribution of this peculiar term; for we learn that it was confined to the counties of York, Lincoln, Notts, Leicester, and Northants, *as far as Watling Street*,[1] and we thus find that its use was almost conterminous with that part of Danelagh, which was most thickly peopled by Norsemen. Thus, independently of the word itself, an irresistibly strong presumption is created that the term was of Danish introduction.

The Ridings of Lincolnshire are less familiar than its wapentakes, and the term is, perhaps, generally thought to belong exclusively to Yorkshire. Lincolnshire, however, like the sister county, is divided into Ridings, and though the term is not now in frequent use, it is constantly met with in early documents.[2] The Scandinavian origin of the word, in the sense of a territorial division, is as clear as in the case of the wapentake.[3] The word has lost an initial *th* or *t*, for the original form was Thriding or Triding, and it is very easy to see how, through misdivision or slovenly pronunciation, this omission would take place, when the word was preceded

[1] The *wapentake* now survives only in Yorkshire, Lincolnshire, and Nottinghamshire.

[2] *E.g.* Hundred Rolls, Sud thrything, Suth threheng, Suth treing, etc.

[3] See Skeat, Etym. Dict., *Riding*. Worsaae speaks also with much confidence to the same effect. (Danes and Northmen, p. 158.) See, too, Robertson's Scotland under her Early Kings: "Wherever the Northern system was thoroughly carried out, the lands thus allotted amongst the odallers were divided into three separate districts or Trythings." (Vol. ii. p. 433.)

by north, south, east, or west.[1] It is to Norway and Iceland that we must look for the principal use of the term in its territorial sense. In Southern Norway the petty kingdoms, or *fylki*, were not only divided into halves and fourths, but also into thirds, *thrithjungar;* whilst in Iceland every *thing* was likewise divided into three parts.[2] In Denmark, however, this division was not unknown, as is proved by the use of the word *thrithing* in the Liber Census Daniæ, and it was from that country, doubtless, rather than from Norway, that it was introduced into England.[3]

If we venture to pass from the region of comparative certainty to that of conjecture, we may here pause for a moment over the name of Flixborough. Situated in the north-west angle of the county, placed on high ground well adapted for defence, and overlooking the mouth of the Trent, Flixborough may well have formed a centre for some of the earliest colonists from Scandinavia. Although the ancient spelling of this name would not suggest any corruption in the present form,[4] yet the analogy of Norwegian place-names makes it not altogether improbable that, in Flixborough, we have a slight modification of an original Fylkisburg. In ancient Norway *fylki* was more or less the equivalent of our

[1] The real divisions of Lincolnshire are North, Mid, and South.

[2] Cl. and Vigf. Dict., *thrithjungr;* also Worsaae, Danes and Northmen, p. 158.

[3] *To thrid* is an obsolete Scotticism, meaning to divide into three parts; and possibly the Lincolnshire *thribs* = three (Brogden), is a corruption of *thrids*.

[4] D. B., Flichesburg.

shire,[1] and the word is still enshrined in the nomenclature of the country, appearing in the following local names—Flikshaug,[2] Flesakr,[3] and Flekkeshov.[4] This conjectural origin of Flixborough receives some slight countenance from the fact, that the adjoining village of Normanby marks a Norwegian settlement,[5] whilst the connection with Scandinavian colonists is further illustrated by a Stather[6] on the Trent side.

We will close this chapter with a notice of some of those names which may commemorate the deadly struggle that ended in the complete overthrow and partial expulsion of the English by the Norseman.

In Hougham, Hough-on-the-Hill, Haugh, Haugham,[7] Hogsthorpe and Hogsbeck,[8] we have, most likely, vary-

[1] Cl. and Vigf. Dict., *fylki* (see also Worsaae's Danes and Northmen, p. 159).

[2] Formerly Fylkishaugr. [3] Formerly Fylkisakr.

[4] Formerly Fylkishof; but this is not certain. For these names, see Rygh's Minder om Guderne, pp. 12–14.

[5] See Chapter v.

[6] Flixborough Stather. It may be added that Mr. Edmunds derives the name from St. Felix, but he gives no authority; the church of Flixborough is dedicated to All Saints.

[7] The present pronunciation of Haugham (Haffam) as also of Hough and Hougham, follows the analogy of *bjerg*, which has passed into *barf*; we may also compare *thruff* for through, and *biff* for bough, though this last is varied by *bew*. On the other hand, enough has become *enew*.

[8] Domesday Book does not help us in regard to these names; quite the reverse. Hough and Haugh are Hag and Hage; Haugham is Holtham (see chap. xiii.); Hougham is Hecham; and Hogsthorpe, Herdetorp. In the case of the last, it is clear, from an entry in Pl. A., that Herdetorp and Hogsthorp were distinct places, since they are mentioned side by side. It is, of course, quite possible that the D. B. rendering of Haugh and Hough is the true one. If so, the names are robbed of all their romance and reduced to the commonplace meaning of *an enclosed pasture land*,—*hagi*, which is a frequent name for farms in the Landnámabók. *Have*, the

ing forms of the old Norse *haugr*, a funeral mound. It would be rash to assert that all these names were given by the Danes, to commemorate battles they fought and mounds they raised with their own hands. It is likely that some, at least, of these monuments are far more ancient than the earliest notice of Danish inroads. But most of these names were, perhaps, first pronounced and given by Danish lips; and, in some cases, at least, may well commemorate deeds of Danish prowess. It is certain, unless we suppose, indeed, that the Danish occupation was effected almost without loss on the part of the conquerors, that many a viking and his followers found a last resting-place on some of our Lincolnshire hills. The whole country side abounds with sepulchral records. The loftiest spots upon the wolds are often crowned by hive or bowl-shaped mounds, that mark the burial places of forgotten heroes. The Viking, if he might choose his place of rest, would point to the heights, and especially those that overlook the sea. There, he believed, his spirit could abide in peace, cheered by the extended range of view, and refreshed by the cool breeze that sweeps the hills.[1] The effect on our minds may be different;

"Above that grave the east winds blow,
And from the marshlands drifting slow

Danish form of *hagi*, with our own *haw-haw* and *hawthorn*, bring us very near to Haugh. The Scotch word *haugh*, *hauch* = low-lying land, properly on the borders of a river, and sometimes overflowed; this definition certainly does not harmonize with the situation of the places now under discussion, but Jamieson inclines to derive the Scotch word from German *hage*, and such a derivation is, to some extent, confirmed by the fact that the modern Lincolnshire Haugh appears in D. B. as Hage.

[1] Worsaae, Danes and Northmen, p. 242.

The sea-fog comes, with evermore
The wave-wash of a lonely shore,
And sea-bird's melancholy cry,
As Nature fain would typify
The sadness of a closing scene."[1]

At Haugham, the very first object that meets the eye on approaching the village, is a large and conspicuous barrow flanked by smaller ones.[2] It is not quite impossible that they mark the spot, where the men of Louth and district made a final stand against the Dane, as he advanced through the oakwoods that still clothe the peaceful slopes of Cawthorpe and Burwell.

Of many possible derivations that might be suggested for the names of Hogsthorpe and Hogsbeck (which will be found close together upon the map), by far the most probable is Old Norse *haugr*, of which the modern Swedish form is *hög*, and the ancient Danish *hoghe*.[3] Thus, while we have Haugsnes in Iceland, we find Högby in Sweden, and Hoghæslef[4] in Lib. Cens. Daniæ. Is it altogether extravagant to connect Hogsthorpe and Hogsbeck with the Danish camp at Withern,—probably the most perfect specimen of such a work that our county can show? This camp is evidently the work of a well-

[1] Whittier, *Lost Occasion*.

[2] The well-known tumuli called Bully Hills, at Tathwell, are within half a mile, and clearly visible from Haugham.

[3] The only other derivation worth mentioning is Old Norse *haukr*, hawk, which in the Danish form of *hög*, is found in local names; *e.g.* Högsherred; L. C. D., Höxhæreth.

[4] Modern Höjslef; cf. also Höghrthorp (1389), now Höistrup; also Hogsetter in the Shetlands, which Captain Thomas, in his paper on place-names in the Hebrides, points out is from *haugr*. According to the new edition of Jamieson's Scotch Dict., *hoeg* is still used in Shetland for a sepulchral mound.

disciplined force, and lies within an easy march of Hogsthorpe, which may thus derive its name from one of the fierce conflicts that sealed the fate of Lincolnshire in the ninth century.[1]

The name of Toothill, which, in idea, is closely connected with the foregoing places, has been discussed in the pages of *Notes and Queries*.[2] Hone's Year Book gives upwards of sixty places, where he fancies the name can be traced,[3] and our best dictionaries deal at some length with the prefix.[4]

The name does not appear to be confined to any particular district of England. In Lincolnshire there is a village, near Alford, called Tothill,[5] remarkable for a lofty circular mound known as Toothill. The same term is also applied to earthworks at Little Cotes and Healing, in the neighbourhood of Grimsby.[6] There is very general agreement that the name indicates an elevation, which commands a view of the surrounding country, and the Anglo-Saxon word *tôtian*, to sprout up,[7] has, for

[1] Earthworks and camps abound in this neighbourhood, and are by local tradition ascribed to the Danes, though this may have arisen from the fact that they were last occupied by that race.

[2] Series II., vol. viii.

[3] But Hone maintains that Toot or Tot preserves the memory of the Celtic deity Taute, Mercury, and many of the instances he has collected appear to have no connection with our Lincolnshire Toothills.

[4] See Todd's Johnson. Latham endorses Todd.

[5] D. B., Totele. The modern Taaderup in Denmark is Totathorp in L. C. D.

[6] Military earthworks are an exceedingly common feature in connection with places of this name. I suspect Cockhill, the name of a very high artificial mound at Burgh (only a few miles from Tothill), noticed by Stukeley, to be a corruption of Tothill (Stukeley, Itin. Curios., Iter. xi. p. 29).

[7] *Tôtian* = eminere, *tanquam cornu in fronte*. See also Todd's Johnson.

the most part, been suggested as its source. This key-word, however, is not peculiar to one language. Old Norse *túttna* is connected with Anglo-Saxon *tôtian;* and *túttna* claims kindred with several words, which may, quite as likely as any Anglo-Saxon root, have supplied the prefix in Toothill. Old Norse *túta*, *tota* and *toti*, meaning a teat-like protuberance, are all connected with *túttna*, and therefore more distantly with *tôtian*. The fact therefore is, that Toothill can be derived with equal reason from Anglo-Saxon and Norse, and the most probable inference is that, in some cases, the name may be traced to English, in others, to Danish parentage. When, for instance, we find a Tothill in London,[1] or a Toothill at Romsey, we may naturally trace the name to English influences; when we meet with it in the neighbourhood of Grimsby or Mablethorpe, we may as reasonably connect it with the Danes.

Spellow Hills are situated within a short distance of Spilsby, and it is natural to associate the two names in our thoughts, even though they may have no real historical connection. The Spellow Hills are three conspicuous barrows in Langton by Spilsby.[2] It hardly

which gives, as one of the meanings of the verb *toot*, to stand out, to be prominent. Stratmann's Dictionary of Old English has the following remarks: "*tôte*, Old Dutch, apex; *tôte*, *totehil*, specula, Prompt. Parv., p. 497; *toothil* = speculam (E. V., watch-tower), Wiccl., Isa. xxi. 5; *tootere* = speculator (E. V., watchman), Wiccl., Isa. xxi. 6; *tôten*, Anglo-Saxon *tôtian*, toot; *spectare*, *speculari*." In Lincolnshire (according to Brogden), *tooting* still means peering, peeping. Halliwell's Dictionary of Archaic Words gives as one meaning of *tot* or *tote*, a tuft of grass; also, to bulge out; *Totehill*, an eminence, Cheshire. "Totehyll, montaignette" (Palsgrave, 1530).

[1] Tothill Fields, now replaced by Vincent Square.

[2] There is a Spellow Hill in Yorkshire.

needed the discovery of a large quantity of human bones in these mounds to show that they mark the site of some ancient battle.[1] The very name suggests it; for Spellow, evidently a corrupt form of Spell How, is most probably connected with Old Norse *spella*,[2] to destroy.

That the Norseman who gave his name to Spilsby, close at hand, had anything to do with the slaughter at Langton, is doubtless very improbable. We may, however, be permitted to connect the two names, and imagine it possible, however unlikely, that the hero of Langton made his home at Spilsby. This charming little town is now the centre of the most thoroughly Danish district in Lincolnshire, perhaps in England; for pleasantness of situation it is rivalled by few places in the county; nor is it hard to fancy that a chief, who had fought his decisive battle hard by, should choose his portion amid the picturesque and fertile fields that sloped toward the fenland.

Times have indeed changed since Hundolf, Asgeir, and Spillir[3] settled in this corner of the wolds; but the spirit of adventure that brought them to our shores is not extinct among their descendants. The statue of Sir John Franklin,[4] standing in Spilsby market-place, reminds us that the daring love of ocean life still has its

[1] The Spellow Hills are also known by the name of the *Hills of the Slain*, but this may possibly date from the discovery of human bones in these mounds. Stukeley, however, apparently speaking of these tumuli, calls them Celtic (Iter. i. p. 29).

[2] *Spella* = *spilla*. There is also a noun, *spell*, damage.

[3] Spille is amongst the tenants (*temp.* Edward the Confessor). See D. B.)

[4] Born at Spilsby, 1786.

place amongst us, and may find a nobler sphere of action than the vikings ever realized. Had Franklin's lot been cast a thousand years ago, he would doubtless have been among the bravest of those "sea-wolves," who overran every shore and preyed upon every race; but, born as he was at the close of the eighteenth century, he was destined to represent the spirit of the present age, and die in the cause of science. Again and again he courted the dangers of the Polar sea, and almost in the words of the homesick Frithiof, might have said,—

"The flag on my mast streameth back to the North, to the North, to my fatherland dear;
I'll follow the course of the heavenly winds; back again to my Northland I'll steer." [1]

Back he steered to the Northland in 1845 to return no more, but to add his name to the long succession of seafaring heroes, who have adorned the annals of England.[2]

Yarborough camp in Croxton, from the fact of Roman coins having been found upon the spot, is believed to have been a work of the imperial legions. Like most of the fortified hills in the county, it was

[1] Frithiof Saga. Translated by Rev. W. L. Blackley.

[2] We might here insert a notice of the Bully Hills, a name which in various parts of the county is given to lofty, bowl-shaped tumuli. The Bishop of Nottingham (Lincoln Diocesan Architectural Society's Report, 1858) thinks it probably derived from an Old Norse word meaning a swelling, or partly spherical object. The Norse word is not given, but it may be *bólgna*, to grow swollen, or *bólginn*, swollen; Danish, *bulne*, *bullen*. Perhaps a more likely derivation would be *böllr*, a ball, used geographically to denote a peak. Again, Danish *bule*, a swelling or protuberance (Latin, *bulla*), may be the original of our Bully Hills. In Scotland, *bool* = anything of a curved form; *boule* = round, which Jamieson derives from Teutonic *boghel*, semicirculus.

doubtless occupied by successive races and commanders. Its present name, however, appears to have been given, or at least modified, by the Danes, who may have been the last to hold this strong position, which commands not only an extensive inland tract, but also, in some measure, the waters of the Humber.

This camp, which gives a name to a county division, and a title to a peer of the realm, is mentioned in the Hundred Rolls as Jordeburg and Jertheburg. These more ancient forms of the name do not indeed prove its derivation from Old Norse *jörð*,[1] to the exclusion of Anglo-Saxon *eorðe*, but the present pronunciation was clearly established by the Danes, for in compound words *jörð* becomes *jarðar* or *jarð*, and our Yarborough is almost identical with the Old Norse *jarðborg*, an earth-work.[2]

It is safe to assume the same origin for Yarborough near Louth, which, though it occurs in Domesday Book as Gereburg, is found in other early documents as Yerdebergh[3] and Jordeburgh.[4]

Thus, then, the very names with which we are most familiar have enshrined the romance of local history, and handed it on to a posterity somewhat in danger of sacri-

[1] Old Norse *jörð*, gen. *jarðar*.

[2] Cl. and Vigf. Dict., *jarðborg*, earthworks, an earth stronghold.

[3] Test. Nev., and I. N.

[4] Pl. A. To the foregoing names, and in close connection with them, may be added Barrowby, which in D. B. appears as Bergebi; so Barrowby in Yorkshire, in D. B. is Bergebi. We find an analogous change in at least one Danish place-name. The present Bjerre was Byargh in the time of L. C. D.; but the ancient *byargh* or *byærgh* is more usually represented by *bierge* on the modern map.

ficing the poetry of life to the idol of material progress. The plough has not yet destroyed all these relics of a bygone age; let us be thankful that when agriculture has done its worst, the names will still survive to tell us something of the past.

Such spots and the names that cling to them may possess charms for few; but for the few the charm is very strong. Often, as the lover of the past stands upon the mound where some ancient warrior sleeps, he may recall Hans Andersen's story of the hero's grave.[1] The scene is laid in Denmark. Amid a varied scene of water, wood and park, there stands a lofty heap of stones, commemorating the great deeds of a forgotten past. On it now flourish the bramble and the thorn; over it waves the foliage of oak and beech. "Here," says the moon, who tells the story, "here is poetry in nature! How, think you, is it read by man? I will tell you what I overheard there only last night. First came two wealthy farmers, driving along the road that runs close by. 'Fine trees yonder,' says one. 'Yes,' replies the other, 'ten loads of fire-wood in each, I should think; the winter is hard, and last year we made fourteen rix dollars a cord.' And on they drove. Here's another carriage. 'The road's very bad.' 'It's those confounded trees,' returns the driver, 'not a breath of wind can get to it from the sea.' And they too are gone. Then comes the *diligence*. The travellers are all asleep as they pass the lovely spot. The coachman blows his horn, but only because he knows he does it well, and

[1] Skoven, H. C. Andersen.

there is a good echo here. And so the *diligence* has hurried by. It is soon followed by a carriage with six passengers. Four are fast asleep; a fifth is thinking of his new frock-coat; the sixth leans over to the driver, and asks if there is anything remarkable about the heap of stones. 'No,' says the fellow, 'only a stone-heap; but the trees are remarkable.' 'You don't say so.' 'Ay; most remarkable; you see, in winter, when the snow lies deep and everything is covered up by it, these trees serve me as a mark, and so I'm able to follow the road and keep out of the sea; very remarkable.' And on he drives."[1] So they pass, one after another, either asleep, or intent upon the gains, the vanities, the commonplaces of life, blind to the beauty of the scene, deaf to the blended voices of history and nature. And as Hans Andersen thus took a stone-heap for his text, so has it been the aim of the preceding pages to prove that familiar names, like Haugham, Hogsthorpe, and Yarborough, have something to tell, which may arrest, if only for a moment, the thoughts of a world that ever hurries on, engrossed in the business or pleasure of the moment.

[1] There is much more in Andersen's tale, and the ending is full of the tenderest pathos.

CHAPTER VII.

RECORDS OF SETTLEMENT—PART II.

"O triumph for the Fiends of Lust and Wrath
Ne'er to be told, yet ne'er to be forgot,
What wanton horrors mark'd their wreckful path!
The peasant butcher'd in his ruin'd cot,
The hoary priest even at the altar shot,
Childhood and age given o'er to sword and flame,
Woman to infamy;—no crime forgot,
By which inventive demons might proclaim
Immortal hate to man, and scorn of God's great name!"
Vision of Don Roderick.

In any considerable area there will be found local names denoting territorial demarcation and geographical position. Not a few of these in Lincolnshire point back to the Danish conquest and settlement.

The village name of Markby, near Alford, brings us into contact with a very interesting feature of early German and Scandinavian life. The word *mark*, in this connection, has three distinct meanings, yet all three closely connected, and one arising from the other. In the first place it was the waste or common land, consisting of forest, mountain, moor and fen, which was the joint property of the tribe,—ground which (unlike the

arable land) admitted no private rights, but was open, for purposes of hunting and grazing, to the whole community.[1] These common rights were strictly tribal. No stranger must be found, except on harmless and peaceable errands, within this area, which was looked upon as consecrated to the use of the tribe, and terrible was the vengeance wreaked on trespassers, who could not prove the innocence of their intentions. The woods of the *mark* were pictured as the haunt of spirits friendly to the rightful owner, but sworn foes of the alien; a belief that, in some shape or other, long survived the use of the *mark*, and perhaps lingers on to the present day in superstitious associations that still cling to the deep shade of the forest.[2]

The boundaries of this common land were carefully denoted by trees, hills, brooks, burial-mounds, and other conspicuous objects, the ceremony and act of demarcation being accompanied, as some maintain, by solemn religious rites. For deciding questions that might arise in regard to such lands there were special courts, and the hill on which the meeting was held went by the name of the *mearc-beorgh*.

In the second place, the *mark* meant the boundary, or land-mark, which divided one territorial district from another. We have already seen how jealously the rights

[1] Kemble, Saxons in England, vol. i. chap. 2, edition of 1876; see also Green's Making of England, pp. 182, 190.

[2] Skratti, whose memory and name are preserved in our "Old Scratch," appears to have been especially connected with woods, much like the Latin faun and the Greek satyr. (Grimm's Teutonic Mythology (Stallybrass), vol. ii. p. 480.)

of this common property were maintained, how carefully its limits were assigned and guarded ; such being the case, it is easy to understand that the one word *mark* came to express the two ideas, though which of the two meanings was prior in point of time it is difficult to say.[1]

Amongst the Germans the *mark* had also a still more important, and certainly derivative, meaning, viz. the community of families that had settled within these ascertained boundaries, families known by one common name, with the addition of the patronymic *ing*.

With this last meaning our Lincolnshire Markby has nothing to do ; but, that the name commemorates such common rights of pasture as we have referred to, and, moreover, that those rights survived, in some form, to a comparatively recent date, is curiously proved by the following passage from an ancient deed, relating to the very place now under discussion : "Si quidem in Lindeseia superiori extat prioratus,[2] qui Marchby dicitur, longas ac latas pasturas pro gregibus alendis, inhabitans non omnino privato jure, sed communem cum com-

[1] Grimm thinks that *marc* originally denoted forest, from the fact that forests were usually the sign or mark of a community. In Old Norse the two ideas run into one another ; *mörk* = silva, *mark* = limes ; see Saxons in England, vol. i. p. 42, note ; also Cl. and Vigf. Dict. In regard to the general use of the word *mark* in place-names, it may be well to quote from Cl. and Vigf. Dict., *mörk*. "When the woodlands were cleared and turned into fields, the name remained ; thus in Danish *mark* means a field, an open space."

[2] A priory of the Black or Austin Canons was founded here by Ralph Fitz-Gilbert previous to the reign of King John. The name of Markby, which was given to the place long before the founder built and endowed the priory, may be regarded as sufficient proof that Ralph Fitz-Gilbert held this property subject to the ancient rights of common pasture.

patriotis libertatem ex dono patronorum participans."[1] It need scarcely be added that the word is of frequent occurrence in the place-names of the North, and such instances as Denmark and Finmark will occur to every one.

The names Utterby and Itterby would seem to express a geographical position, which once belonged to these places. Utterby is most likely the modern form of Útarrbi,[2] which might signify either an outlying farm dependent on a larger establishment, or may denote the point to which, when the name was given, the Danish immigrants had spread.

The name of Itterby (D. B., Itrebi,) no longer survives except in ancient documents. It represented a part of Clee now submerged,[3] and would appear to be identical in meaning with Utterby, denoting "out-station" (Ytribi),[4] *ytri* being the usual comparative form of *út*.

In connection with the foregoing, it will be convenient to speak of the characteristic name of Enderby. This occurs no less than three times in the Lincolnshire Directory,[5] whilst, in Domesday Book, besides these three Enderbys, there is mention of Endretorp, which has since

[1] Chron. Lamerc., A.D. 1289; quoted by Kemble (Saxons in England, vol. i. p. 480, Appendix A), to illustrate the nature of the ancient *mark*.

[2] Cf. Uttersum and Utterup, Denmark. On the other hand, Utterslev = Óttarrslev (Denmark) makes it possible that Utterby preserves the personal name of Óttarr.

[3] Perhaps the immediate proximity of this spot to the sea is the most probable explanation of the name.

[4] Cf. Yderby (Denmark), anciently, Ydreby and Utræby (see Madsen). Ydreby is the last village on the promontory of Odden in Drax.

[5] There is an Enderby in Leicestershire, and Ainderby (D. B., Endrebi) in Yorkshire.

acquired the name of Aisthorpe or Easthorpe. When we consider this change from Endretorp to Easthorpe, and at the same time bear in mind the situation of the three Enderbys, bordering as they do upon that fen, which forbade the advance of the Dane, we cannot help inferring that the prefix is a geographical term. Enderby may well be the modernized form of Endirby, a name by which a Norseman would naturally record the fact, that he had gone as far as he could or intended to go.[1]

The three Enderbys are distinguished from one another by the prefixes, Wood, Bag, and Mavis.[2] The first of these explains itself. Bag is evidently the Danish form of Old Norse *bak*.[3] If we render it into English we shall call it Back Enderby, and as it lies considerably to the north of Mavis Enderby, it is fair to suppose that, in the name of Bag Enderby, is involved the fact of a further advance of Danish settlers to the very edge of the Fens.

The prefix Mavis has given rise to some dispute, and probably will continue to do so. It has been suggested that it is the Old English word for thrush,[4]

[1] Cl. and Vigf. Dict. Endir is an alternative form of *endi*, *i.e.* a limit, which is found in many compounds, as *endi*-mark or *enda*-mark, a boundary ; *endi*-land, borderland.

[2] The three are distinguished in Inqu. Non. (14, 15 Edward III.), as Wod, Bag, and Malbis Enderby.

[3] Bag is frequently found in Danish names with this force, *e.g.* Baggaard, Bagterp. There is a Baggholme Road at Lincoln and Bagmoor in Burton-on-Stather. Probably the prefix in these cases is the same as in Bag Enderby. It has, however, been surmised (M. and C. Glossary, p. 12) that Bagmoor owes its name to the peat collected there for fuel ; the word *bags* being a time-honoured provincialism meaning peat-fuel, and such a derivation is very plausible and even natural. Bag Enderby appears as such in the Taxatio Eccles., A.D. 1291. Cf. Bagby, Yorks, D. B., Bagebi.

[4] Edmunds, Names of Places, p. 218.

but the general and abundant distribution of the bird makes this most improbable. Others, with much better reason, have taken Mavis to be a corruption of Malbyse, a Richard de Malbyse having been lord of the manor in the twelfth century; and this view is favoured by the fact that Malbis Enderby appears in an official document of Edward the Third's reign.[1] On the other hand, from the descriptive character of the prefix in Bag and Wood Enderby, we should expect to find also in *Mavis* a term of physical or geographical import.[2] And a glance at the map of Iceland, or other Scandinavian settlements, will show that this prefix, in a geographical sense, may have been attached to the place long before Richard Malbyse owned it, and may be traced, without improbability, to the Danish colonists. In Old Norse we have a word *mjór* or *mjár* (narrow) which takes, when inflected, a characteristic *v*. It is often found in place-names. Thus, in Iceland we have Mjávi-dalr, Mjóva-nes; in Denmark, Möibjerg; whilst in Shetland there is an isthmus called Mavis Grind. Mavis Enderby, then, may be the old Danish equivalent of Narrow Enderby. It is true that the configuration of the parish at the present day does not support this view, but it is by no means necessary to suppose that parochial boundaries originated such an epithet.[3] If we may guess at the physical

[1] Inquis. Nonarum.

[2] There was, in 1666, a Mavis Croft or Malpas Lane Croft, near Gainsborough. (See Stark's Gainsborough, p. 211.)

[3] Not that parochial boundaries were unknown at the date of the Danish conquests; but the Danes, at least on their first arrival, would take little notice of them. On the origin of parishes, see Stubbs, Constitutional History, vol. i. p. 227; also Green's Making of England, p. 380.

feature denoted by this epithet, we may point to a picturesque and narrow gorge, at the head of which the parish church now stands.

Auster Wood still marks the eastern limit to which the great forest of Bruneswald extended, when the Danes pushed their way to the edge of the Fens, and settled in large numbers to the north and south of Bourne.[1] Comparatively little of the primeval forest remains, but this Auster Wood, two miles south-west from Bourne, still recalls the time, when almost unbroken woodland, stretched westward hence for miles and miles into the very heart of England.[2] The Old Norse *austr* (east) also survives in Austacre Wood, in the neighbourhood of Gautby.[3]

The name of Southrey,[4] although so closely connected with the Saxon monastery of Bardney, is probably of Norse origin.[5] Southrey (pronounced Suthrey) has its exact counterpart in Suðrey, off the coast of Iceland, whilst the plural form, Suðreyjar, remains to us, though somewhat disguised, in the ecclesiastical title of Sodor and Man.[6]

[1] If the town and name of Bourne are pre-Danish, as is probably the case, the name was (at least for a time) cast in a Danish mould. In early records it is always found as Brune; Icelandic *brunnr*, Swedish *brunn*, a spring or well; Anglo-Saxon *burna*, *burne*.

[2] See J. R. Green, Making of England, chap. i. and ii. For a most picturesque description of this forest-land in Anglo-Danish times, see Kingsley's Hereward, chap. xiv.

[3] To these we may perhaps add Asterby (pronounced Aisterby); D. B., Estrebi.

[4] D. B., Sutreie. Southrey is locally known also as Southroe; this suffix is distinctly Danish; cf. Faroe.

[5] The Saxon equivalent would be Southey.

[6] This title of Sodor and Man is of peculiar interest, as preserving the memory of Norwegian rule over what now is an integral part of Great

To the foregoing may be added such names as Westby, Westhorpe in Gonerby, Westhorpe near Lincoln, Eastoft, Easthorpe, three distinct Northorpes, Southorpe, and Sutterby.[1] Swinderby also, though at first sight another derivation would suggest itself, undoubtedly belongs to this class. In Domesday Book it is found once as Suinderebi, once also as Sundereby. The latter at once connects it with the modern Danish *sönder*, south, found in many place-names, as Sönder Jylland (South Jutland), Sönderlade.[2]

The name of Sixhills does not, at first sight, promise much evidence of Danish occupation, yet it is more than possible (though the suggestion is a mere conjecture) that these two Saxon monosyllables are but the distortion of one Norse word. The present name does not pretend to describe the natural features of the place; if therefore

Britain. The Suðreyjar included the Hebrides and the islands lying off the coast of Argyllshire. Together with the Isle of Man (Mön of the Sagas), they formed part of the Norwegian kingdom from about 870 to 1266, when the Suðreyjar were ceded to Alexander III. of Scotland. The bishoprics of Suðreyjar and Mön were originally distinct, but were united by Magnus Barfod towards the end of the eleventh century. They were at that date subjected to the Archbishop of Trondhjem, who appointed the bishop of Sodor and Man until 1334, so that the *ecclesiastical* survived the *political* connection for more than half a century. (See Worsaae's Danes and Northmen, pp. 287, 288, etc.)

[1] Other names of this character might be added. With Southorpe and Sutterby, cf. Söderup (L. C. D., Sudthorp) in Denmark, and Soderby in Sweden.

[2] Old Norse, *suðr* is found more anciently as *sunnr*, and as such enters into many local names, *e.g.* Sunn-dalr, Sunn-mærr (Cl. and Vigf. Dict., p. 605). The derivation given above for Swinderby is certainly the most probable, though the fact that the village lies upon the borders of Nottingham shire also suggests a possible connection with Old Norse, *sundr;* Anglo-Saxon, *sundar;* Danish, *sönder*, asunder.

we seek an explanation, we must look elsewhere. To this day Iceland is divided into a number of districts known by the name of Sýsla, which, though usually meaning a stewardship held from king or bishop, is also used more generally as a geographical term for district or bailiwick.[1] In Domesday Book we find Sixhills mentioned several times as *Sisse*, which, in sound, is perhaps midway between Sixhills and Sýsla ; but in the Catalogus Tenentium, probably compiled within thirty years of the Domesday Survey, it is Sixla, which comes very near the Icelandic Sýsla ;[2] whilst other connecting links are found in the Danish term, syssel,[3] and in a country of Eastern Prussia called Sysyle. The final *s* is certainly a very modern addition. In medieval records the name appears under the varying forms of Sixle, Sixla, Sixel and Sixell, Sixill and Sixhill, whilst in maps of the sixteenth and seventeenth century the *s* is still absent.[4] There is, it is true, another Sixhills in Leicestershire, but this is a late corruption of Sexhill which, in its turn, grew out of Seggshill.[5] The various

[1] Cl. and Vigf. Dict., p. 616.

[2] The change from the *s* to *x* is perfectly natural, and finds many parallels. Sixla is found again in Cal. Rot. Chart., *temp.* Henry III. Owston is called by Leland Oxton ; Harlaxton is a corruption from Herlaveston.

[3] Denmark was, in earlier times, divided into *sysscls*, but this term has now been replaced by *Amt*. No term is commoner in L. C. D. than *Sysæl*. There is a place in Denmark now called Seesl ; and Osel in the Baltic is the corruption of Ey-sysla.

[4] In the Inqu. Non. for Lincolnshire we find mention also of a Robert de Cicill ; but I do not know whether this is to be identified with Sixhill. If so, we might perhaps here find a clue to the origin of the great name of Cecil.

[5] Seggeswold is a hilly tract of country, which begins at Seggshill (now Sixhills), and runs along the Foss road for about twelve miles.

ancient spellings of our Lincolnshire Sixhills give no ground for assigning to it any such origin, and, though nothing can be said with certainty, it seems possible that Sýsla, or some ancient dialectic form of that word, gave a name to this portion of the county.

Melton Ross preserves in an abbreviated form the Old Norse *meðal*, Anglo-Saxon, *middel*. In Domesday Book this village is Medelton,[1] and its contraction into Melton finds a parallel in the Danish Meelby, formerly pronounced and written Medelby.[2] Medlam, once the dairy farm of Revesby Abbey, retains the original in better preservation; but the name is probably more recent[3] than that of Melton, and may testify to the comparatively late use of the Old Norse *meðal*.

Dalderby, two miles south of Horncastle, may perpetuate, in a slightly modified form, another Danish geographical term, *deild*, plural *deildar*,[4] a share or allotment, which is a common prefix in Scandinavian nomenclature.[5] Thus the name of Dalderby may be an imperishable local record, confirming the notice of the Saxon chronicler, who tells of the parcelling out of the

[1] Cf. Melton Mowbray; D. B., Medeltone.

[2] Madsen, Sjæl. Stedn., p. 306.

[3] We find it mentioned as Medelham in marisco, 2 Edward III., Dugdale, Mon. Angl.

[4] *Deild*, a deal, a share; cf. *deila*, to deal. (Cl. and Vigf. Dict., p. 98.) It would be a great mistake to suppose that all the "dales" in Lincolnshire represent the *dalr* of the Norsemen. Many genuine *dales* there are in the county, but the greater number are rather to be traced to *dæl*, a division, allotment, the corruption of *deal* into *dale* being perhaps facilitated through the introduction of the latter term by the Danes. For illustration of the *dæl*, see Green's Making of England, p. 190, note 2.

[5] Deilda-tunga, Deilda-hjalli.

lands among the conquering Danes.[1] On the other hand, in Iceland, *deild* or *deildar* frequently has the meaning of boundary, and, as in that country Deildarlækr or Deildar-á means boundary stream,[2] so, in Lincolnshire, Deildarby might be *the boundary farm*, an interpretation supported, to some extent, by the situation of Dalderby upon the very edge of the Fens.[3]

The names of Skeldyke and Skelmire, in two different parts of the county, find many parallels in Denmark. *Skjel* is the modern Danish form of Old Norse *Skil*,[4] meaning a partition, and would naturally enter somewhat largely into the formation of local names. By the aid of such Danish names as Skjelby, Skjelhöi, Skjelbæk,[5] we can easily see that Skeldyke means a boundary ditch, and Skelmire[6] the boundary moor.

Stragglethorpe admits of no very certain derivation. In Domesday Book it appears as Tudetorp, which may have been a contiguous place, since merged in Stragglethorp ; but from other early records, it seems clear that the present name is a corruption of the somewhat more elegant Stragerthorp.[7] It is possible that the prefix in

[1] See B. Thorpe's translation, Saxon Chronicles for A.D. 876 and 877, vol. ii. p. 64.

[2] So, too, Deildar-hvammr, boundary slope.

[3] Cf. the name of Enderby. Wood Enderby is close to Dalderby, and in a similar situation in regard to the Fens.

[4] *Skil* = a distinction. There is a surname in Lincolnshire, Shillaker, which no doubt was once Skillaker. The verb *to skill* is still used in North England, meaning to distinguish, to know (see Clevel. Gl., p. 457).

[5] See Madsen, Sjæl. Stedn., p. 240.

[6] *Mire* = Old Norse *mýrr* (cf. Kirmond-in-the-Mire).

[7] Hundred Rolls, Pl. A., Test. Nev., Stragerthorp ; C. I., Stragarthorp.

this name is connected with the Danish *strög*, a tract of land; *e.g. strög af land; strög af bjerg*, a ridge of hill.

A singular instance of distortion is afforded by Stenigot. There can be no reasonable doubt that the original form of the name was Stanghow, and its present corruption can be traced through a series of transitional forms.[1] This is a name that may well carry our thoughts back to the time, when the Danish settlers marked out their new possessions by fixing stakes at various points, much after the fashion described in the Landnámabók.[2] We can well fancy that when Scamell, Ulric, and Orm were busy, in this same neighbourhood, assigning and appropriating estates, which still go by the names of Scamblesby, Worlaby, and Ormsby, many a *stöng*[3] was erected through the whole country side, though the memory of all, save one, has perished; and even this one has come down to us in a mask that quite disguises its original form.

A part of Bradley Wood, near Grimsby, is known as Bradley Geers, in which it is easy to recognize the Old Norse *geiri*, a triangular piece of land, as land-geiri,

[1] In Domesday Book it is Stangehou, a name which agrees with a Stanghow in the Cleveland District (see Cleveland Glossary, p. 491), and Stanghöi in the parish of Kvong, in the Wester Horne Herred, Denmark. The name soon became corrupt: R. C., Steinghôg; Inqu. Non., Stanygod; Test. Nev., Stainigot; in map of 1576, Stanygod; 1610, Stanygot.

[2] Cleveland Glossary, p. 491.

[3] Old Norse, *stöng*, a stake or pole; still found in the Lincolnshire *stang-gad* = an eel-spear, and in *riding the stang* (see M. and C. Gl., p. 237). The obsolescent term *stang* or *stong*, a rood of land, is also undoubtedly to be traced to Old Norse, *stöng*, and perhaps is connected with the very practice recorded by the name of *Stenigot*.

gras-geiri.[1] The word *gare* is still in constant use upon the farms of North Lincolnshire, to indicate a triangular patch of soil, which has to be ploughed in a direction different from that of the rest.[2]

Tyger Holt, in Lea Parish, near Gainsborough, probably affords a still more curious record of Danish occupation. The name is one we should expect to find amid the jungles of India, but it is much more innocent than it sounds. *Teigr*, gen. *teigar*, is an Old Norse word, meaning a narrow strip of land.[3] It was very common in ancient local names, and may still be found upon a good map of Iceland. Thus we have Teigr simply; in compounds, Teigar-á, Hof-teigr and Teigskógr, which last is the exact Icelandic equivalent of our Tyger Holt.

Hornby Wood, near Saleby, records the existence of a *by* or settlement, now long forgotten, which was known as the Corner Farm or Horn-by. The word *horn* in Scandinavian local names generally means corner or angle;[4] but in relation to what other farms or natural

[1] Bradley Geers lies apart from the main wood, and retains its triangular shape.

[2] M. and C. Gl., p. 114.

[3] Madsen (Sjæl. Stedn., p. 247) gives a different account of the word as used in Danish place-names. He takes it as signifying a sloping field; but I have followed Cl. and Vigf. Dict., *teigr*.

[4] Latham (History of the English Language, p. 135) says that *hyrne* is "Danish as well as Saxon, and, from being found in the more Danish portion of England, has passed for an exclusively Danish word, which it is not." But the fact seems to be that, while the Saxon *hyrne* is used of a nook or angle, the Old Norse *hyrna* (closely connected with *horn*) is only used to express a mountain peak. On the other hand, Old Norse *horn* is used as the equivalent of Anglo-Saxon *hyrne*; *e.g.* Cape Horn, Hornstrandir, Hornafjörðr (Iceland); Hornebek (Denmark); (Cl. and Vigf. Dict., p. 279). *Hirne* = corner, in Scotland (Jamieson).

objects our Hornby received its name, it is perhaps impossible to say.[1]

Although the Danes never robbed St. Botulph of his glory by tampering with the name of Boston,[2] yet they appear to have come dangerously near such an act of sacrilege. Tradition goes so far as to say that Boston was destroyed by the Danes.[3] However this may have been, the Norsemen appear to have pushed their way right up to its boundaries, taking possession as they went. Leaving Butterwick and Fishtoft behind, they pressed on until they reached a stream, to which their language gave the name of Skirbeck, the dividing brook.[4]

It is worthy of note that Boston is not mentioned in Domesday Book, and it is therefore possible that for the purpose of the Survey it was included in Skirbeck.[5] If this were the case, Boston may, in those days, have occupied a subordinate position, and such an inference is in some degree supported by the fact that the parish of Skirbeck almost surrounds the town of Boston. It further appears that the present name Skirbeck re-

[1] Aswardhurn (the name of a Lincolnshire wapentake) appears to be a corruption of Aswardthurn (D. B., Aswardtierne). Horncastle may be a Danish rendering or pronunciation of Saxon Hyrnecastle. There is an Axle-Tree-hurn in Maltby-le-Marsh, which I suspect is the distortion of Aschil's-tree-hurn. Trees were often named after individuals (cf. Aswardthurn); and Aschil, the abbreviation of Asketil, appears in Lincolnshire Domesday Book; compare Æskilsbæc of L. C. D., and the modern Aschilstrup and Askildrup in Denmark.

[2] Boston, *i.e.* Botulph'stown

[3] See Anderson's Lincoln Guide, p. 38.

[4] Old Norse *skera*, to cut; cf. the Saxon *shire*.

[5] Anderson's Lincoln Guide, p. 38.

placed the earlier Ulmerstig, though at what date the change took place it is difficult to say. The name of Ulmerstig is now found only in ancient documents, but it may possibly preserve the memory and name of the viking,[1] who came so near to usurping the honours of St. Botulph.

Another Skirbeck,[2] although on a small scale, is found in quite another part of the county. The stream, if such it can be called, that divides Haugham from Maidenwell goes by this name, and is a somewhat peculiar feature of the district. This Skirbeck is an intermittent stream, and appears to be fed by the overflow of some subterranean reservoir on the principle of the ebbing and flowing wells, found in the limestone districts of England. Whether this reservoir is formed by a fissure in the chalk rock below, or by some other sort of internal cavity, a volume of water, sometimes after the lapse of years, is suddenly poured forth in sufficient quantity to flood the road to a considerable depth, and after running about a mile and a half, discharges itself into the Burwell Beck.[3] Mr. Gough, the eighteenth century editor of Camden, was much struck with the phenomenon, and appears to

[1] The name is rather Danish than Saxon in form. Ulfmær, *i.e.* the famous wolf, is the Norse equivalent of Saxon Wulfmer, which survives in our English surname Woolmer. *Stig* is probably Old Norse *stigr*, Anglo-Saxon *stig*, a path. D. B. has Ulmerstig; in Hundred Rolls it is Wolmersty, which perhaps shows the tendency to Saxonize the Old Norse in the neighbourhood of Boston and the fen district generally.

[2] With our Lincolnshire Skirbecks we may compare Skierbek, Skiarup, Skiering, Skierlund, in Denmark. There is a Skiers in Epworth, also Skiers Drain and Skiers Flash.

[3] It appears also to have some connection with a remarkable spring at Maidenwell, nearly a mile distant.

have obtained very precise information upon the subject. His notice is in the following words: "Adjoining is Haugham, remarkable for a hill called Skirbeck, from the side of which sometimes rushes out a torrent of water large enough to fill a circle of thirty inches in diameter. This stream continues to run with great rapidity for several weeks together from places, where, at other times, there is no appearance of a spring. This irruption happens after heavy rains."[1] It would perhaps be rash to form any conclusion, but the name suggests that this phenomenon is of comparatively modern origin, and that when it was given, there was a regular and constant flow of water, where now the title of beck is a misnomer, except for three or four weeks in as many years.

[1] Camden's Britannia, translated, edited, and enlarged by Richard Gough, vol. ii. p. 273, 1789.

CHAPTER VIII.

RECORDS OF SETTLEMENT—PART III.

"How often have I paused on every charm—
The sheltered cot, the cultivated farm,
The never-failing brook, the busy mill,
The decent church that topt the neighbouring hill."
The Deserted Village.

FROM notices of ecclesiastical, political, and territorial division we pass to the more commonplace records of every day life.

And we may begin with the name of Denton in the south-west corner of the county.[1] It is probable that the name was given by early Danish colonists, who had already settled in England before the great incursions of the ninth century; for when East Anglia had become a Danish province and the Angles had retired before the Norsemen, it is not so likely that such a name as Denton would be given to any particular spot.[2]

[1] The Danes are as often called Deni as Dani by early writers. Cf. Denmark, which is the Anglicized form of Danmörk, as also Dengewell, Dengey, Denney, Denford.

[2] In Testa de Nevill, we have mention of a Danby; but in that record the names are extremely corrupt, and Danby is apparently a misspelling for Dalby. There is also a Denby, but with no particulars to identify.

Bonby, which appears in Domesday Book, as Bondebi, is undoubtedly the equivalent of the Danish Bondeby and Icelandic Bóndabær. The *bóndi*[1] was an owner of land and stock, and was thus distinguished from *griðmaðr*, the labourer, or *búðsetumaðr*, the cottager. Thus, then in Bonby, near Brigg (possibly too in Bonthorpe,[2] a hamlet of Willoughby), we have the memorial of some nameless Danish adventurer, who, by right of might, became a Lincolnshire landowner a thousand years ago.[3]

The *karl* (Anglo-Saxon *ceorl*) was the agricultural labourer of ancient Scandinavia, and although the word may sometimes have been used as a personal name, it is probable that our Carltons and our Carlby represent the social rank of the original settler. It would be difficult to say whether the Carltons, of which there are several in Lincolnshire,[4] belong to the Danish or to an

[1] The Danish peasant is at the present day called *bonde*, and *bondeby* is an ordinary term for a village. The word *bóndi* survives to us in the surname Bond (very common in Lincolnshire), which proves the long retention of the term *bóndi* or *bonde* in the language of the people. We also retain it in *husband*, a word of Scandinavian origin (see Skeat, Etymological Dictionary); Icelandic *hús-bóndi* (cf. Swedish *husbonde*) = house-master, the goodman of the house; cf. our *husbandman* (see Cl. and Vigf. Dict.). The word *husband* retained its original Scandinavian force (though not to the exclusion of its usual modern sense), up to a late period of English literature. Matthew Henry, writing of his father, Philip Henry, says: "He was an extraordinary neat husband about his house and ground, which he would often say he could not endure to see like the field of the slothful" (Diaries and Letters of Philip Henry, p. 211, 1882).

[2] But Bonthorpe in ancient documents is almost invariably written Brunetorp or Brunthorp.

[3] The surname Bontoft points to some locality once known as Bondetoft.

[4] Great and Little Carlton and Castle Carlton (all three adjoining to one another), Carlton-le-Moorland, North and South Carlton, and Carlton Scroop.

earlier occupation; but Carlby corresponds exactly with Karleby in Denmark.[1]

Leasingham, in spite of its apparently Saxon suffix, may represent another grade in Scandinavian society. *Leysingr* was the freedman (Latin, *libertus*), and though the termination *ham* may, with few exceptions, be regarded as English rather than Danish, this may be one of the few, and there is something pleasanter in the thought of the freedman's *home*, than in that of his *by* or *tún*.[2]

It would be rash to give any decided opinion upon the names of which *Man* forms the prefix, as Manby, Manthorpe.[3] It is possible that these villages took their name from some individual settler called Máni[4] (as in Mánaberg, Mánafell, in Iceland); but it is perhaps more probable that they represent the Old Norse Mannabær[5] or Mannabygð, dwelling-houses.[6]

[1] Madsen, Sjæl. and Stedn,. p. 272.

[2] In the reign of Edward the Confessor there was a Lincolnshire tenant named Lesinc; and in Cleveland, at the time of the Survey, there was a Leising, or Lesing, who held land (see Cl. Gl., Introduction, p. xix.). Leysingr, however, does not necessarily mean freedman; *leysingr* = *lausamaðr*, an able-bodied labourer who has no home; hence, a tramp, vagabond. In this sense *leysingr* might be freely used as a nickname.

[3] D. B., Mannebi, Mannetorp.

[4] *Máni*, the moon; commonly used as a man's name.

[5] Old Norse, *maðr*, a man, becomes in compounds *manns* or *manna*. The name of Manorbeer, in Pembrokeshire, may be the Old Norse Mannabær, with the sound retained, but the spelling lost. Manorbeer is surrounded by Norse names. In the Patent Rolls it is Manerbyer. The Norse origin of the *suffix* in Manorbeer is suggested by a correspondent of *Notes and Queries*, September 25, 1858.

[6] Madsen (Sjæl. Stedn., p. 272, derives Mander and Mandemark from *mand*, in the sense of a vassal, as Karlby from *karl*, a freeman.

Several places in the county called Boothby most likely derive their name from *búð* (Danish, *bod*), a temporary hut[1] erected by the Norseman on first taking possession of the soil, or when sojourning in a place for a time.[2] It is further not unlikely that East and West Butterwick, as well as Butterwick near Boston, are the surviving relics of similar temporary shelter afforded by búðar.[3] On the other hand, there are several personal names which may be enshrined in our Butterwicks, nor, in that case, would it be easy to decide between the rival claims of Boðvarr, Buðar and Butvarða.[4]

Bole on the Trent, and Bulby, near Corby, have preserved the Old Norse *ból*, a farm ;[5] and *böl*, the Danish modification of the word, will help us to account for the

[1] On the use of the *búð*, plural *búðar*, see Cl. and Vigf. Dict.

[2] But Boothby (D. B., Bodebi) might be from the personal name Boði (*i.e.* a messenger), probably the original of our surname Body. (See Ferguson's English Surnames, p. 344.)

[3] Cf. Búðardalr in Iceland, so-called from the booths erected there (see Cl. and Vigf. Dict.) ; also Buttkær, in Denmark, a corruption of Bothekiarri (L. C. D.). In Scotland *booth*, *bothe*, is still used of a shop made of boards, either fixed or portable ; and *bothie*, or *boothie*, means a cottage, especially where servants lodge (see Jamieson). Butterwick is variously spelt in ancient documents : D. B., Butreuuic and Butruic ; Hundred Rolls, Botwyke ; T. E., Bott'wyk ; C. I., Boterwyke ; cf. Butterwick, Yorkshire, D. B., Butruic.

[4] Buðar figures among the early kings of Denmark, and Butvarðr is found on ancient Runic stones (Wormius, Monum. Dan. Liber.). *Buttr* = short, was also a nickname amongst the Norsemen. Any one of these names might be the origin of Butterwick, as also of the modern surnames Butter and Butters, common in the Highlands, and not uncommon in Lincolnshire. In the Leicestershire Domesday Book we read of a Buter, who held lands in Pichewelle.

[5] "Böl and Böll are very frequent in Danish local names and even mark the line of Scandinavian settlements" (Cl. and Vigf. Dict., p. 74). Ból is the equivalent of English *botl* and *bolt*.

change of *o* into *u* in Bulby.[1] Newbold, in Stainton by Langworth, was formerly sometimes written Newbell, which is almost exactly identical with the modern Nebel in Denmark, formerly known as Nyböl. It is somewhat singular that while we appear to have changed the *e* into *o*, the Danes have done exactly the reverse. Newbell has with us become Newbold; with them Nyböl[2] has become Nebel. The fact, however, that the Old Norse language has three kindred words *ból*, *bæli*, and *byli*,[3] may account for the apparent confusion in the vowel. In Claypole, near Newark, we have a further instance of the use of *ból*[4] as a suffix, though the first syllable is English and not Danish.

Holsterdale, near Tetford, has handed down to us the suffix *ster* (*i.e.* settlement),[5] so much more common in Norwegian than Danish districts. Holster may originally have meant the farm at the hill (O.N., *hjóll*), or the farm in the hollow (hol), or the farm by the holt. In this last case it would bear a close resemblance to

[1] Bulby, D. B., Bolebi, which would be the Danish equivalent of Norwegian *bólstaðr*. Bólstaðr is frequently found in Scotland and the Isles, under abbreviated forms, as *bister* (Howbister); *bster* (Lybster, Ulbster); still more frequently as *bost*, Melbost, Leurbost (see Captain Thomas's Hebrides). Boulby, in Yorkshire, is Bolebi in D. B.

[2] L. C. D., Nyböl. Newbell, however, was but an alternative form; C. T. T. has Neobole.

[3] It is possible that our Beltons, Beltofts, and Boltons may represent one of these kindred words. Bell Hole is also a very common local name in Lincolnshire. Atte Bele occurs at a very early period as a surname. It is right to add that the transition from *ból* to the present *bold* (Newbold) is very natural, since Anglo-Saxon *bóld* = house.

[4] Gipples, near Ancaster, may be added to the above, for in Pl. A. we read of Grangia de Gypol. So we find *pol* for *bol* in Storpol, Denmark.

[5] Old Norse *setr*.

Holtsetarland (the land of the woodmen), which was the ancient name of Holstein.[1] Apparently, the only other instance of this suffix in Lincolnshire is Ewster, near Butterwick, on the Trent.[2]

Tumby, if we may trust the D. B. rendering (Tunbi), still tells us of the fence raised, a thousand years ago, by Danish hands on the lowest slope of the wolds, not far from Tattershall. *Tún*, which soon came to mean the farm itself, and, eventually, a collection of houses, was in its original sense the hedge or fence, by which the home-close was surrounded ; and in this sense it must probably be taken in the place now under discussion. The name is interesting, since it helps us to realize the origin of our settlements. *Ton*, as a suffix, is so common, and so completely identified in our minds with busy life and populous places, that it is difficult to connect the term with its primitive meaning. Tunby describes itself; it is the hedge-enclosed or walled farm ; possibly a farm distinguished from its neighbours by a larger enclosure or better fence. Tún is seldom if ever met with in Denmark as a suffix,[3] but occasionally as a prefix ; thus

[1] Cl. and Vigf. Dict., *holt*. There is a Holsterhuus in Denmark.

[2] It may here be noticed that *thwaite*, *i.e.* forest-clearing, so common in the North of England, apparently occurs but once in Lincolnshire, viz. Thwaite Hall in Welton, near Alford. There is here an ancient house surrounded by a fosse. The foundations of old buildings may be traced in various places, and within the fosse ancient coins are often dug up. Formerly an annual cattle fair was held upon the spot. Thwaite usually marks the presence of the Norwegian rather than the Dane. For notice of Thwaite Hall, see Oldfield's Wainfleet, p. 276. With Thwaite, cf. Tved, Denmark.

[3] It need hardly be pointed out that this fact makes it probable that, with rare exceptions, local names in Lincolnshire ending in *ton* should be assigned to the Anglian settlement.

we have Taanerup (Thundorp, 1424) ; Tunderup (Tonnæthorp, L.C.D.) ; Tunhöi and Tonbjerg, which we may compare with Tonbarf in Potter Hanworth.[1]

The fact that Icelandic *skáli*, a hut, shed, passed into, and long retained its place in, the English language,[2] renders it likely that in the two Scallows,[3] one in Messingham, the other in Binbrook, we meet with this word, which, by some authorities, is identified with Scotch *shiel* and *shieling*.[4] The names of Scawby and Scotterthorpe in their present guise, or disguise, appear to have no business here ; but they are both alike late corruptions, and may, in their original form of Scalby and Scalthorp, be reasonably referred to the same source, though it is perhaps more likely that they preserve to us the personal name Skalli, *i.e.* the Bald.[5]

Steeping is a somewhat singular corruption of Steveninge, which is the form that appears in Domes-

[1] There is a Tumbye in Denmark, but I cannot give the original form of the name.

[2] See Stratmann, *scalle*, Icelandic *skáli*, *ædes* (Curs. Mund.).

[3] *i.e.* Skalhow ; cf. The Scalacres in Andreskirk, Leicestershire, mentioned in 1202 as Scalacre (see Nichol's Leicestershire, vol. iii. p. 123).

[4] See Skeat (Etym. Dict.), *sheal*, temporary summer hut. Professor Skeat, however, would derive *sheal* from Icelandic *skjól*, shelter ; Swedish *skjul ;* Danish, *skjul ;* or from Icelandic *skýli*, a shed, a shelter. In support of *sheal* from *skjól*, he refers to Scotch *skiel* from Icelandic *skjóla*, a pail.

[5] In the possible derivations for these names we must not overlook Dan. D. *skalle*, which Molbech defines, "bar Plet ; ufrugtbart Jordstykke." This Dan. D. *skalle* is the Icelandic *skalli*, bald. Curiously enough, the word *scalpy* is used in much the same sense both in Scotland and Lincolnshire, *i.e.* to express a thin coating of soil with rock beneath. Connected with this use of the word *scalp* are the Scalps and Scaups off the coast, *i.e.* mud or sand uncovered at low tide.

day Book[1] as well as all other early documents, and is undoubtedly the original name. It is, moreover, a name which gives a good and natural account of itself. At the present day in South Jutland *stavn* (another form of *stævn*, a ship's prow) means a farmstead. *Stavn*, or *Stævn*, appears in Anglo-Saxon as *stefn*, in English as *stem*, and belongs to a large group of words from the Aryan root *sta*, to stand.[2] The radical idea thus being *to place* or *establish*, the early use of the Danish word *stavn* to express an abode is perfectly natural.[3] It is possible that we might look in the same direction for an explanation of Kesteven, the ancient readings of which show much variety in the prefix, but little in the suffix.[4]

[1] In Domesday Book, Great Steeping is Steveninge, whilst Little Steeping is Stepi. These may be the correct original names of the two places, and if such be the case, the corruption of Stevening into Steeping, is easily accounted for. Stepi, Stepiot, were among the tenants in Lincolnshire, *temp.* Edward the Confessor (see Smith's Translation of Domesday Book of Lincolnshire). The *primâ facie* explanation of *Steeping* would be *steep meadow*, but the flatness of the spot makes such an interpretation singularly out of place; whereas *Steveninge*, *the low meadow farm*, agrees exactly with the situation. The name Steppinge occurs, however, in Denmark.

[2] See Skeat's Etymological Dictionary.

[3] It is only right to say that Mr. Madsen (Sjæl. Stedn., p. 298) accounts for the names Stevns Herred, Stavnsholt, Stavnehöie in Sjæland by the projecting ground offering some resemblance to a ship's prow. The situation of Steeping suggests no such origin.

[4] *e.g.* Hundred Rolls, Kecstevene, Kecstevene, Kefstevene; in pre-Norman times Ceostefne. The first part of this name is perhaps *coed* = wood. Coedstefne may have been a part of the old Caer-Lind Coed, *i.e.* the Lincoln forest (see Robertson's Scotland under her Early Kings, vol. ii. p. 433). If we might suppose *stefn* to have been an English or Danish suffix, it might describe the character of this portion of the great forest as *jutting out into the Fens*. For this possible use of *stefn*, see note 3 above. Stukely derives Kesteven from cavata avon! (Cavata he regarded as an ancient name of the Witham.) The name of Witham is further deduced from

The word *big* in the sense of *build* is in common use in the North of England and in Scotland. It is not so used in Lincolnshire at the present day, but that it was in earlier times may be inferred from the existence of a place called Newbig in Upperthorpe.[1] Here we have Old Norse *byg*ð (closely connected with *byggja*, to build), which means a house, together with a portion of reclaimed land that surrounds it; thus Newbig may be taken as almost the equivalent of Newton, which is as common a local name in Lincolnshire as in other parts of England.[2]

The prefix in Saleby appears to be the Old Norse *salr*, a saloon, but used in a wider sense to signify *a house of the better class*, and answering to the English word *hall*.[3] The suffix in Tattershall may, with great probability, be referred to the same source; and the earlier forms of the name, Tatirsale or Tatarsale, can leave little doubt that Teitr,[4] the Norseman, built a

Guithavon, *i.e.* the separating river. Witham is quite a modern name; the river was called Lindis even in Leland's time.

[1] A deed dating 1066 seems to show, not only that *byg*ð was in common use at that time, but also that it was apt to be confused with *by*. In this deed we find mention of Willabyg, Kitlebig, Cleaxbyg, and Urmesbyg. (Thorpe, Dipl. Angl. Æv. Sax.)

[2] Newbiggin is a common local name in the North of England and Scotland; *biggin* is probably the Old Norse *bygging*, a habitation.

[3] Cf. Anglo-Saxon *sal* with the same meaning. In Scotland the word *sale* was used for palace as late as the sixteenth century. Salby (in Sjæland) is from Old Norse *salr* (see Gaml. Sjæl. Stedn. Aarbøger for Nordisk Oldkyndighed, p. 106, 1879).

[4] *Teitr* is the Norse form of Anglo-Saxon *tât*, and meant glad, cheerful. The name occurs in the Landnámabók, and is represented amongst ourselves by Tait, Tite, etc. Observe that Tattershall has retained the *r* of the Old Norse form *Teitr*.

goodly mansion on this spot, many centuries before Lord Cromwell erected the beautiful specimen of medieval brickwork, which still remains to us.[1]

In Aveland and Authorpe we find *have* the present Danish form of the Old Norse *hagi*. *Have* is still used in Denmark in its earliest and original sense of enclosed pasture land, but is much more frequently used to denote a fruit or flower garden.[2]

Aveland and Authorpe[3] embody the word in its original sense, and point back to the far distant times, when hedges and walls, fences and dykes were few and far between, and when the first thing a tenant had to do was to enclose, in one way or another, a plot of land for his own individual use.

The situation of Stixwould makes it almost certain that the last syllable of the name has undergone corruption. Wold or weald is invariably found in connection with a hilly district, and appears strangely out of place on the River Witham, half-way between Lincoln and Boston. On the other hand Old Norse *völlr*[4] a field,

[1] "The grand brick tower, which has not its equal in England, was built by Lord Cromwell, treasurer to Henry the Seventh." (Sir C. Anderson, Lincoln Pocket Guide, p. 45.)

[2] Madsen, Sjæl. Stedn, p. 207.

[3] Aveland in Hundred Rolls, is Havelound; Authorpe in D. B. is Agetorp; in Test. Nev., Haghetorp; in Tax. Eccl., Hauthorp. Such names as Kohave, Hestehave, Enghave are common in Denmark, but in ancient documents the suffix is *haghæ* (approaching the original Old Norse *hagi*), with which we may compare Haghetorp of Test. Nev. If we put Hackthorn, Aveland, and Authorpe together, we very nearly get ancient Danish *haghæ*, modern Danish *have*, and modern English *haw*. Hathern, in Leicestershire, is Avederne in D. B., but Hawtherne in subsequent records.

[4] Old Norse *völlr*, a field or paddock, and German *wald*, which means

would suit the locality perfectly well, and this corruption of *völlr* into *vold* finds a parallel in the western isles of Scotland.[1] If conjecture may go a step further, it may be pointed out that the first syllable in Stixwould may be connected with Old Norse *stik*, a pile, and *stika*, to drive piles. The swampy nature of the situation might well have required such an operation, and the name would find many parallels in Danish nomenclature, *e.g.* Stigsnæs (the modern form of Stixnæs), Stigbjerg, etc.[2]

Touthby or Tothby near Alford, may be a corruption of Töðuby. *Taða*,[3] the well-manured home-close, by

a wood, appear to be the same word, the change in sense from wood to field finding a close parallel in *mörk*. (Cl. and Vigf. Dict., *völlr*.) It is worthy of observation that modern Danish *vold* combines the two meanings of rampart and field, and is derived from Old Norse *völlr*; (see Cl. and Vigf. Dict., *grundvöllr*). *Wald*, *wauld*, however, in Scotland = plain, open country without wood, and such might possibly have been the original meaning of *wold* in Lincolnshire.

[1] Captain Thomas, Hebrides. Also Thingwall, which is the modern form of Thingvöllr, was in 1307 written Tingvold. But in the isles of Scotland *völlr* is generally now found as *wall*. This may be the origin of some of our Waltons and Walcotes.

[2] Madsen, Sjæl. Stedn., p. 297. Stixwould in D. B. is Stigeswald; Hundred Rolls, Stikeswold; R. C., Stikeswald. It is possible that the prefix is Old Norse *stigr*, or Anglo-Saxon *stíga*, a path, in which case there would be no need to account for the present prefix by corruption, as it might then mean "the path to the wold."

[3] From Old Norse *toð*, pl. *töð*, dung. *Tod* still has this meaning in Lincolnshire and many other parts of England. "*The tathinge of londe*" is an Old English phrase for manuring land. In Banffshire they still speak of "*tothing land*" by means of what is called a *toth-fold*, which is an enclosure made for keeping cattle in any spot, that might require their manure. *Toth* is used substantively for manure, and *tath* also means luxuriant grass, *toth* and *tath* being merely provincial variations of the same word (Jamieson, Scotch Dict.). In Norfolk and Suffolk, the lords of the manor claimed the privilege of having their tenants' sheep brought at night upon their own demesne lands, there to be folded for the improvement of the soil; and this liberty was called *tath*. See also *ted* in Glossary.

a process characteristic of the Scandinavian language, changes its vowel in inflexion from *a* to *ö*. Thus *taðа* becomes in the genitive *töðu*, which is the form most commonly found in compounds, *e.g. Töðu-garðr*, the yard where the home-close hay was stacked. This derivation is somewhat favoured by the fact that in Domesday Book Tothby is mentioned both as Touedebi and as Tatebi.[1] It is possible that Tathwell owes its prefix to the same source.

In Epworth there is a spot called Vangarth, a name for which two explanations may be suggested, the one as romantic as the other is commonplace. We begin with romance. *Hvön*, gen. *hvannar*, is a plant known to botanists as *Angelica archangelica*, which grows abundantly in Northern Europe and was formerly held in much esteem for flavouring ale. For this purpose the plant was cultivated, and an angelica garden was called *hvanngarðr*.[2] This particular species of angelica, though formerly found in some few places in England (notably on the south bank of the Thames below Woolwich [3]), has

[1] Test. Nev., Touthby.

[2] Cl. and Vigf. Dict.

[3] Perhaps introduced by the Danes at the same time that they are supposed to have fixed upon the Thames bank the name of Woolwich itself, together with Greenwich, Sheerness, and many others, which will long survive the angelica, now almost, if not quite, extinct. It is rather remarkable that within the last few years, just as *Angelica archangelica* is becoming extinct, another plant of Northern Europe (also, like angelica, of the umbelliferous order), has been found in Lincolnshire, at Broughton, not far from the river Ancholme. This plant, *Selina carvifolia*, is closely allied to the genus angelica, and is found over a large area on the Continent, ranging from Russia to Denmark and from South Finland to Central France, but hitherto unknown in Great Britain. This interesting discovery was made by Rev. W. Fowler, who has done so much for the botany of

no claim to be considered a native of Britain. We may, therefore, perhaps, be allowed to picture these beer-loving colonists sending to the mother country for the seeds of a much esteemed herb, just as a settler in Australia might nowadays send home for the seed of borage or fennel. *Cælum non animum mutant qui trans mare currunt;* and if our modern Vangarth represents the *hvanngarðr* of ancient Scandinavia,[1] it would be a convincing proof that our Danish forefathers had no idea of allowing their beer to lose in flavour, because they had crossed the Northern sea.

It may, however, be thought that another, and more commonplace, derivation has stronger claims on our acceptance. No term is more common than *wang* in medieval deeds. Many fields are still known as *the wong*, but *wang* appears to have been the more frequent form in earlier days. It was freely used as a suffix, and names such as Waringwang,[2] Quenildewang, Bracnes-

Lincolnshire. It has been pronounced by competent authority as most likely indigenous, but the situation in which it was found suggests at least the possibility of its introduction from the Continent; and if so, who are more likely to have brought it than the Danish pirates, who threaded their way into this part of England by every navigable stream? (For an interesting notice of *Selina carvifolia* see Report of Botanical Record Club, 1880

[1] In Iceland we have the names Hvanna, Hvann-eyri, Hvann-dalr, all from *hvönn;* in Denmark, Vandlose (Kvanlose, 1199), Vankjær, etc., etc. (Madsen, Sjæl. Stedn., p. 283.)

[2] This is most likely the spot in Horncastle alluded to by Stukeley (Itin., vol. i. p. 30). "The Waring arises but a mile or two off. The field across it, south of the town, is called the Thowng (Thwong (?)), and Cagthorp, and probably was its pomoeria from the Saxon word wang, campus, ager." Does Stukeley mean *pomoerium*, a limited space, bounded by stones, outside the town, or *pomarium*, orchard, which would be more naturally connected with a *wang?*

wang, Keteleswang, Bachstanewang, Holeboldeswang[1] crowd the pages of our early records. The Anglo-Saxon *wong* or *wang* appears to have had a general sense, without reference to enclosure, and to have been used much as we employ the word *field*. The Old Norse *vangr* or *vengi*, as well as the Danish *vang* or *vænge*, signifies, on the other hand, an enclosed field, and it is quite likely that the word originally had this meaning in Lincolnshire.[2] An enclosure, whether of grass or ploughland, is now called a *close*, a term certainly in common use by the beginning of the sixteenth century,[3] and which may perhaps have supplanted the earlier *wang*.

Although *vang* and *vænge* are the ordinary forms assumed by this word in Denmark, early records show that *wong* was not unknown,[4] and it is worthy of notice that in Lincolnshire too these three varieties were in use; for whilst *wang* appears to have been the more ancient, and *wong* the more modern form, Wenghale, now often spelt Winghale, shows that the more strictly Danish *vænge* (Old Norse *vengi*) was not unfamiliar. In regard to the particular name of Vangarth, now under consideration, the frequency of Vanggaard, as a local name in Denmark,

[1] These are all from Dugdale (Mon. Angl.).

[2] It is right, however, to add that in the early Lincolnshire poem, Havelok the Dane, *wonges* = fields, plains. (Skeat's Havelok.)

[3] Probably much earlier. In Scotland it was used as early as 1474 (see Jamieson, who derives from Belgian *kluyse* = clausura). In a deed of Henry VIII. belonging to Revesby Abbey, we have Shepehouse Cloos, Grete Cloos, Ten Acre Cloos.

[4] Madsen gives several names of which *vang* forms the prefix: Vangede, Vangdrup, Vanghuus. Vangede in early deeds appears as Wongwethe as well as Wangwethe (Sjæl. Stedn., p. 251); cf. also modern Wang, Denmark.

makes it probable that we should seek the derivation in *vangr* rather than *hvönn*.

In the name of Coppledike it is not unnatural to see the common Danish word *kobbel*, an enclosed field, which is found in several Danish local names, though generally as a suffix, *e.g.* Elkobbel, Sonder Kobbel, Overste Kobbel, Nederste Kobbel.[1] A somewhat ancient, but small and unpretentious house in Freiston is now known as Coppledike, but the spot was once the home of a well-known Lincolnshire family, and the name, in varying forms,[2] is frequently found in early documents.

There are two distinct Raithbys in Lincolnshire, one near Louth, the other near Spilsby. Although other derivations might be suggested, the most probable is that given by Mr. Worsaae, who makes Raithby the equivalent of the Danish Rödby, from Danish *rydde*, Old Norse *ryðja*, to clear away.[3] The derivative *rjóðr*, a clearance, is found frequently in the North of England, *e.g.* Ormerod,[4] but is not met with in Lincolnshire.

[1] See Madsen, Sjæl. Stedn., p. 328.

[2] Thus in Hundred Rolls, Johann. de Cupeldick and Cubaldit; Test. de Nev., Rob. de Cubbeldick.

[3] Rödby in L. C. D. is Ruthby, which does not bring the name closer to our Raithby. It is possible that Ruthby represents Old Norse *ruð*, the same in meaning with *rjóðr*, and also derived from *ryðja*. In D. B. Raithby, near Louth, is Radresbi; Raithby, near Spilsby, Radebi. The latter would suggest Anglo-Saxon *râd*, a road, represented in Danish by *red*. In Test. Nev. and T. E. the name appears as Reytheby.

[4] This termination is very common in Denmark, *e.g.* Birkeröd, Lilleröd, Hilleröd, all on the line between Copenhagen and Helsingore (Elsinore). It is possible that we have a Lincolnshire form of *röd* in the ancient name of Burgh (Bruff)-upon-Bain, which in D. B. is Burgrede, and in later medieval records generally Burreth. (See also note 1, p. 154.)

Whilst it is with some diffidence that we explain Raithby as "the farm in the forest clearing," we may with great probability derive the various *Reedings* from Old Norse *ryðja*, to clear the land of wood.[1] The Lincolnshire form of the word is reproduced in the very similar Rhydding or Ridding of Yorkshire, and our Haugham Reedings, Reedings Wood at Gokewell, Reeding Holt at Kirkby-upon-Bain, and Ridings Wood at Apley, may be matched in the Ben Rhydding and Riddingsgill of the sister county.

In very close connection with these Reedings we shall probably be correct in placing Swithen's Thick.[2] In Swithen it is not difficult to recognize *sviðinn*, p. part. pass. of Old Norse *sviða*, to burn. In Norway *sviða*, or *sviðning*, is a name given to spaces in a wood cleared by fire for the purpose of building,[3] and in Cleveland this Norwegian phrase is almost exactly preserved in *swidden*,[4] a place on the moor from which the ling has

[1] The Rythingshæreth of L. C. D. (modern Röddingherred) comes very near our Reeding; cf. also modern Ryde, Rydegade, Rydhauge, in Denmark. Ferguson (Northmen in Cumberland and Westmoreland) also takes *ridding* to be more strictly Norse than English. Cf. also *redd*, *rede*, *rid*, to clear (Jamieson);

"There he begowth to red a grownd
Quhare that he thowcht a kyrk to found."

WYNTOWN, circ. 1420.

[2] Situated in Beltoft; cf. Swithland, Leicestershire, near Mountsorrel, not in D. B., but early known by its present name. (Nichol's Leicestershire, vol. iii. p. 1047.)

[3] Cl. and Vigf. Dict., p. 610.

[4] Cleveland Glossary, p. 514. The same word *swidden*, or *swivven*, is also used as a verb in the sense of *burning superficially*. In Lincolnshire, Old Norse *sviða* is represented by *swizzen*, to shrivel, used as a p. part. *swizzened*. A nearer approach to the original is made by *swithen*, to burn, in the Craven dialect. In modern Danish we have *svide*, p. part. *svedet*.

been cleared by fire. Swithen's Thick may with good reason be taken as the record of a similar process in our county ; or, is it possible that the name is a terse and graphic record of the fires, with which the Danes destroyed the forests, as well as the monasteries of Lincolnshire ?

The first syllable of Stubton[1] may well be the Anglo-Saxon *styb*,[2] a stock or stump, but the fact that many places in Denmark[3] have a similar prefix may give the name some claim to be mentioned here. The name has an interest, not merely as the record of an ancient forest clearing, but also as preserving to the present time a sort of picture of the spot, when the tree stumps still conspicuously protruded from the soil and formed a characteristic feature of the place.

By no very violent transition, we may pass from these forest clearings to the cattle that subsequently fattened in them ; and this appears a suitable place to notice the few names that immortalize the live stock of the early Northern farmer.

Cowbitt, pronounced Cubbitt,[4] though not in a neighbourhood where the Danes settled in large

[1] D. B., Stubeton.

[2] Though it answers in its present form exactly to the Old Norse *stubbi* or *stubbr*.

[3] Stubbeskov, Stubberup, *i.e.* Stubbithorpe. Madsen (Sjæl. Stedn., p. 280), observes that place-names taken from such objects are very common, and gives instances of derivation not only from Old Norse *stubbi*, but also from *stoð* (Anglo-Saxon *stuðu*), a post (Lincolnshire *stud*), and *bolr* = bole, a word always used in Lincolnshire for the trunk of a tree.

[4] Written Cubyt as late as 1410.

numbers, appears to be compounded of Old Norse *kýr*, a cow (gen. pl. *kúa*), and *beit*, pasturage.[1] Thus our modern Cowbitt represents the more ancient *Kúa-beit*, which is the strict Icelandic equivalent of our Lincolnshire *cow-pasture*.

The name of Boswell near Louth, is so nearly reproduced by Bosville in Normandy that we may fairly regard it as the corruption of Bosvill, and claim for it a Danish origin. The first syllable is perhaps the Anglicized form of Old Norse *báss*, Anglo-Saxon *bós*, a cow-stall.[2]

The now churchless parish of Tupholme was once famous for a well-endowed monastery dedicated to the Virgin Mary; but the name appears to indicate that before the monastery was built, the pasture thereabouts was much valued by the stock-owner. *Tup* is a North country word of Scandinavian origin, meaning *a ram*,[3] and was apparently introduced into the

[1] Cf. *kúa-mjólk*, *kúa-smjör*, butter; *kúa-lubbi*, mushroom. Madsen (Sjæl. Stedn., p. 194) gives Arrebed in the parish of Meelby in illustration of the use of Old Norse *beit* in Danish place-names. He also notices that in Jutland the word *græsbedet* is still used of beasts that have been fattened on pasture land. The modern Danish *bede* and English *bait* are derived from Old Norse *beit*. An English incumbent is still said to have "*the bite*" of the churchyard; Cl. and Vigf. Dict., *beit;* Icelandic *beit* is also found as *bit* (see Cl. and Vigf. Dict., *bit*).

[2] In provincial English still called *boose*. Provincial Danish retains *baas*, cow-stall, found in such names as Baasegaard, Baaselund (Molb. D. Lex., p. 25). Boswell may, however, be with equal probability derived from the personal name Bósi; cf. Boserup in Denmark (Madsen, Sjæl. Stedn., p. 260).

[3] *Ram* may, however, have come to be the meaning at a period long after the name was given, for Stratmann gives *vervex*, wether, as the equivalent of Old English *tuppe*. (On *tup*, see Glossary.)

English language from Sweden, where *tupp* means a cock. On the other hand it is possible that the prefix in Tupholme may simply indicate geographical position[1] and the name may originally have been Topholm.[2]

The situation of Fenby does not by any means accord with the apparent meaning of the name. The locality is not fenny, nor does it seem probable that such has been its character in recent times. On the other hand, lying, as it does, on the very edge of the wold and sloping towards the sea marsh, the land may formerly have been, as certainly it now is, eminently suited for grazing. The clue to the original form and meaning of the name is possibly supplied, partly by the spelling of Domesday Book, partly by a parallel case in Denmark. In Domesday Book Fenby is Fendebi, and from this, even without the help of the Danish parallel, we might conjecture that the present Fenby is the ancient Fénaðby, from Old Norse *fénaðr*, cattle. We find, however, in confirmation of this view, that the name Fensmark in Sjæland, is the abbreviated modern form of the earlier Fænædsmark.[3] Such a derivation for Fenby would not only account for the otherwise singular insertion of *d*, (as in the Fendebi of Domesday Book), but would also

[1] In Lincolnshire, as probably elsewhere, *top* is often used for *far; top-end* and *far-end* are almost convertible terms. On the other hand, *top-land* is land on the hills, as distinguished from that in the valleys of the Trent and Ancholme. (See M. and C. Gl.)

[2] Tupholm is not mentioned in D. B. ; but in Dugdale's Mon. Angl. it is Tupholm varied by Thoupholme.

[3] Madsen, Sjæl. Stedn., p. 273. *Fænæd* = *fénaðr*, was used in Denmark as late as the middle of the seventeenth century.

exactly harmonize with the situation of the place and the character of the land.[1]

Sausthorpe (not mentioned in Domesday Book, though known to exist at the date of the Survey),[2] looks like the slightly contracted form of Sauðsthorp, *i.e.* the Sheep-village.[3] This is nothing more than a conjecture, but at least Sauðsthorp is as reasonable and natural a name as Sauðlaussdalr [4] in Iceland, and agrees well with such compound words as *sauðgangr*, a sheep-walk, *sauðhús*, sheep-pen.[5]

The name of Somergangs, a spot close to Gainsborough, carries us back to the time, when many Old Norse words and expressions, now obsolete, were in

[1] There is mention of forty acres of *meadow-land* in connection with Fenby in Domesday Book.

[2] Hundred Rolls, Sawtorp; I. N., Sausthorp; T. N. Sauztorp.

[3] Old Norse, *sauðr;* gen. *sauðar;* less usual, *sauðs*. Sausthorp is almost as natural a corruption of Sauðathorp as Sauðsthorpe. If the ð were not omitted (cf. Sawtorp of Hundred Rolls), it was almost sure to be assimilated with the initial *s*.

[4] *i.e.* Sheeplessdale.

[5] In L. C. D. we find a Sothathorp, which afterwards was corrupted to Saaderup, the equivalent of which in English would be, as near as possible, Sawderup. There is also Saustrup in Denmark, but I do not know the original form. Close to the island of St. Kilda, off the west coast of Scotland, is the small island Soay, which is a corruption of Sauðey (see Captain Thomas, Hebrides). Souter-hole, or Sloughter-hole, is described in M. and C. Gl., p. 233, as "a curve in the river Eau in the parish of Northorpe, which in former days was a deep pit." It is by no means improbable that the spot owes its name to the sheep-washing, for which such a pit may have been once used. There was formerly a spot just outside Lincoln, known as Sheepwash (Hundred Rolls, Schepwasse, Sepwas; early charter connected with Kirksted Abbey, Sepeswas). Souter Hole may be compared with Souter Fell and Soutergate in the Lake District, which Mr. Ferguson derives from *Sauðar;* cf. Sauðfjeld, Norway; Sauða-fell, Iceland (see Northmen in Cumberland and Westmoreland, p. 81).

daily use. *Ganga*, besides its primary meaning *to go*, had the sense of *grazing*,[1] and Somergangs is simply old Lincolnshire for summer-pasture.[2]

Fotherby has generally been derived from Old Norse *fóðr*, English, fodder. It may be so. Of several possible derivations, this is perhaps the most probable, and the present Fotherby may once have been a dependency belonging to Utterby, or one of the adjoining villages.[3]

[1] There is also a substantive *ganga* = pasture. There is an Old Norse compound substantive *haga-ganga* = grazing. Can this be the original of Hardygang Wood, near Barlings? *Gang* is still used in Scotland for a pasture or walk for cattle; it is no longer used in Lincolnshire in this sense, but *walk* is a very common term for the fields and divisions of the large wold farms, and probably took the place of the earlier *gang*.

[2] Close by Somergangs are the Milking Fields (see Stark's History of Gainsborough, p. 187). There is a Summergangs Hall in Holderness.

[3] For Swinthorpe, Swinhope, etc., see Chapter xi.

CHAPTER IX.

RECORDS OF NATURE—LAND.

". . . Now roves the eye;
And posted on this speculative height,
Exults in its command."

COWPER, *The Task.*

HAVING considered some of the place-names that speak to us of what the Danes did, when they settled on our shores, we may now notice a few of those which have recorded the various impressions made upon their minds by the soil they began to cultivate, and by the physical or geographical features with which they became familiar.

The white chalk of the wolds, so characteristic of the county, was nothing new to the Danes. The upper cretaceous is one of the principal, as it is the oldest, of the formations in Denmark. Any one who has seen the white cliffs of Möen, rising five hundred feet from the Baltic, and clothed to their very edge with luxuriant beech wood, may easily suppose that our rounded chalk hills would attract but little notice from the new-comers. Yet it seems probable, that we owe to the Danes the name of Limber, properly Limberg, *i.e.* the Chalk-hill-

fort. In ancient records the name is almost invariably Limberg or Lymberg, and as the chalk hills rise here to a considerable height, it is but reasonable to derive the prefix from Old Norse *lím*, chalk,[1] rather than from any other source.[2]

Not far from Caistor, and hidden amongst the hills, is the pretty little village of Rothwell.[3] Here we meet with the band of red chalk, well known to geologists, which stretches from Norfolk through the county of Lincoln into Yorkshire.[4] Nowhere is this formation more conspicuous than it is at Rothwell, and we can hardly fail to see in the prefix the Old Norse *rauðr*,[5] red, constantly found in the place-names of the North.[6]

The name of Searby, another village close to Caistor, most probably bears witness to poverty of soil, and may suggest an argument for reduction of rent in these times of depression. The Scurebi of Domesday Book[7] leaves little doubt that Scarby represents the Sowerby of

[1] Icelandic *kalk* is borrowed from Anglo-Saxon *cealc*. It is worthy of notice that the provincial pronunciation in Lincolnshire is *kalk*, not *chalk*. It is indistinguishable in sound from *cork*, but Lincolnshire folk are saved from this confusion by speaking of a *curk*; so, too, horse is always *hurse*; corpse, *curpse*, etc.

[2] *e.g. lind*, lime-tree; *lin*, water.

[3] D. B., Rodewelle.

[4] Or Hunstanton limestone. It is very conspicuous in the Hunstanton Cliffs. In Lincolnshire it can be traced from Gunby (twenty miles from Hunstanton), right across the Wolds to South Ferriby. It reappears in Yorkshire.

[5] Anglo-Saxon, *rud*; Danish, *röd*. There is, in Old Norse, a kindred word *roði*, redness.

[6] Rauða-mýrr, Rauða-fell, Rauði-melr. In Denmark we have Rodsteen-shuus, the Rothæsteensoræ of L. C. D.

[7] Hundred Rolls, Seuereby; I. N., Seuerby.

Yorkshire and Westmoreland, the Sörby of Denmark,[1] and Saurbær of Iceland. The prefix is Old Norse *saurr*, which means mud,[2] and is generally used of bog and moorland, but also denotes the barren, hungry nature of the soil.

It sometimes happens that when a word has lost its original meaning, it comes to be interpreted in an unfavourable sense. Thus has it befallen Kirmond-le-Mire, which, by universal consent, is taken to mean Kirmond in the Mud. Few places less deserve such a reproach, but it is almost difficult to recognize, in its present humiliation, the ancient name of Chevremont le Myrr.[3] The present Mire is the Old Norse *mýrr* which (though representing in that language our word *mire*), meant rather what we should call moorland.[4] If the name has

[1] Madsen, Sjæl. Stedn., p. 246.

[2] This is our word *sour*, Danish *sur* and *syre*. It will be seen that the ancient spelling of Searby is a compromise between Old Norse *saurr* and modern Danish *sur;* while the modern pronunciation (Searby) does not differ greatly from Danish *syre*. Some of the illustrations given by Madsen approach closely to our Searby. Seerdrup (*e.g.*) is the ancient Syrethorp. Særslev is the ancient Særsloff. For *saurr*, see Cl. and Vigf. Dict., *voce*. In Scotland the word *sour* is still applied to land in the sense of cold and wet (see Jamieson, *sour* and *sourland*).

[3] D. B., Chevremont. Later it is Kevermond. The first part of this word is evidently Anglo-Saxon, *ceafor;* O. H. G., *chevor;* M. H. G., *kever;* English, *chafer*, a beetle (cf. cock-chafer). The root of this word is probably found in Anglo-Saxon *cíf*, lively, brisk, active, and this radical meaning may easily explain the use of the word as a personal name. In the same way Cochifer (which we may assume to be a corruption of Cockchafer), is a common surname at the present time in Lincolnshire, as *wifil*, or *wifel* (*weevil*) was in the days of our fathers; Weelsby (D. B., Wivelsby), Wilsthorpe (D. B., Wivelsthorpe), Wilsford (D. B., Wivelsford).

[4] Though with reference also to a swampy character. Old Norse *mýrr* = moor.

created in our minds a prejudice against the place, we are most agreeably surprised to come upon one of the most picturesque villages in the county, and to find that the libellous *mire* represents a charming tract of moist pasture land, as yet unbroken by the plough, intersected by streams, and closed in by steep hills of red and white chalk.[1]

Kirkby Laythorpe has become, in some of our modern directories, Kirkby La Thorpe.[2] Such a change appears due to fancy rather than to fact, for, while in Domesday Book there is no mention of this place except as Kirchebi, it is known in subsequent records as Leitorp, Leyrthorp, and Leirton.[3] It is probable that this name (added evidently for distinction's sake) describes either the soil or the situation of the village. The prefix seems to be Old Norse *leir*, Danish *leer*, Scotch *lair*, which, in the sense of clayey soil or muddy situation, is very frequently found in place-names. Thus we have in Iceland, Leir-á and Leir-vík, the latter being found again in

[1] A farmhouse called Thorpe-le-Mire occupies a position in this moor half-way between Kirmond and Ludford. For a description of this scene and its immediate neighbourhood see a capital article entitled From the Heart of the Wolds, in the *Cornhill Magazine* for August, 1882, republished, 1883, in a volume of Essays, *In the Country*, Rev. M. G. Watkins.

[2] Kelly has Kirkby La Thorpe only; White gives Kirkby Laythorpe as an alternative.

[3] Pl. A., Leyrthorp; Rot. Ch., Leitorp; Rot. Canc., Leirton. It is singular that in Domesday Book the next village, Ewerby, should be mentioned as Leresbi. Observe the near approach in Leyrthorp to the Scotch *lair*. According to Jamieson, the words *lair*, mire, *lairie*, marshy, are still used in Scotland. The Bishop of Nottingham, however, takes Laythorpe to be the corruption of Ledulvethorp. On the other hand, C. G. Smith places Ledulvetorp at Culverthorpe. If Laythorpe was once Ledulftorp, Laylthorp of Calend. Inqu. (Edward I.) is an intermediate form.

Lerwick of Shetland. So Leurbost in the Hebrides represents the original Leir-bólstaðr, while Leerbjerg is a name constantly attached in Denmark to a clay hill.[1]

A very slight acquaintance with the county introduces us to its *cars*, or, as it used to be spelt, *carrcs*.[2] *Car* is generally used to denote low, unenclosed land subject to flood, whether bare of wood or overgrown with willows, alders, and other water-loving trees. This is not quite the force of the Old Norse *kjarr*,[3] which means copse or underwood; but the use of the word in Denmark is remarkably similar to our own. In that country, from first meaning the copse itself, it came to indicate a place where brushwood grows, and thence a swamp, without regard to the presence or absence of tree and underwood. You cannot travel far in Lincolnshire without having a *car* pointed out, while such names as Cardyke, Carholme, Humble Car abound. A different explanation for Careby has elsewhere been suggested; but Careby and Corby might be the modern forms of Kjarrby and Kjörrby.[4]

Orby and Owersby[5] may be connected with a Danish

[1] See Madsen, Sjæl. Stedn., p. 285. Mr. Madsen also mentions Löielte, formerly Leerholt, and it is noticeable that the *r* is here dropped, as we presume to have been the case in Laythorpe. In Old Norse we have the following among other compounds: *leir-bakki*, clay bank; *leir-gata*, clay path; *leir-gröf*, clay pit; *leir-vik*, muddy creek; cf. *Lerwick*.

[2] See a notice of the *cars* in M. and C. Gl., p. 47.

[3] Danish *kjær*, frequently found in Danish local names, *e.g. Kjærby*. Cherbourg in Normandy was formerly Kiæresbourg. (Madsen, Sjæl. Stedn., p. 216.)

[4] *Kjörr* is pl. of *kjarr*.

[5] Orby does not appear in Domesday Book, but is Orreby in Hundred Rolls. Owersby is Oresbi in D. B.; Ouresbi in C. T. T.; cf. Orgreave, Yorkshire; D. B., Ouregrave.

word *ore*,[1] uncultivated land, common, or forest. If such be the origin of the name, it would indicate that these spots were found by the Danish colonists in a wild, uncultivated state, and covered rather with brushwood than with forest. A great number of Danish place-names might be given to illustrate the use of this word, *e.g.* Ordrup, Orup, Ourup, Oreby, Overberg, all in Sjæland.

Burton Coggles received the latter part of its name to avoid confusion with the numerous other Burtons scattered over the county, each having its own distinctive suffix.[2] There can be little doubt that *coggles* (a provincialism still in use, meaning round, smooth stones)[3] is to be identified with Danish *kugle*, a ball.[4]

In Halton Holegate we come upon an interesting

[1] There appears to be no word in Old Norse exactly corresponding to *ore*; but *orri*, heath-cock (Swedish *orre*, Jutl. Dial., *ouer-kok*), is connected with it. Danish *ore* assumes the form of *over* in Overdrev, *i.e.* common pasture. The Lincolnshire Orby and Owersby afford almost a parallel to Danish Oreby and Ourup; cf. also *ouerkok*, *Overdrev*. In Danish dialects we have *orager*, *overager*, *ornum*, *aarsover*, meaning fallow land. Danish *ore* is represented in Anglo-Saxon by *waur*, a weed (see Madsen, Sjæl. Stedn., p. 233).

[2] Burton by Lincoln, Burton Pedwardine, Burton Stather.

[3] We find the word used in Edward's Survey of the Witham, 1769. "A bed of strong, blue clay full of large coggles." There is a Coggleford on the river Slea close to Sleaford. In this case no doubt the river bottom was paved with large round stones. The personal name Coggles is not uncommon in Lincolnshire.

[4] Jamieson's Dictionary connects this word *coggle* with Icelandic *köggull*. Cl. and Vigfusson, however, do not connect *köggull* with Danish *kugle*. On the other hand, they give Icelandic *kúla* as representing *kugle*. *Köggull* means strictly a joint, then, a small piece of anything, *e.g. mó-köggull*, a small piece of peat. It is just possible that *coggle* is a local variation of *cobble*, in which case it would be associated with Icelandic *köppu* in *köppustein*, a boulder-stone (see Cl. and Vigf. Dict.). Stratmann gives *cobilstone* from Prompt. P., but attempts no derivation.

point of contact between the place-names of Lincolnshire and those of Normandy. For our one indeed the Normans can boast of several Houlgates,[1] and when we learn that a road so-called near Caen, passes through excavated rock, we are at once reminded of the scene at Halton, and become assured that a thousand years ago, as the hillsmen left their home at Spilsby for the fen or the sea-marsh, they passed between the same rocks of green sandstone[2] that still overhang the road leading from Halton to Firsby.[3]

While some of the names, in which Old Norse *steinn*, a stone, takes part, may be records of monumental or other sacred stones, some, on the other hand, may denote the stony nature of the soil, while others may commemorate the common personal name of Steinn; it

[1] "Holegate, or Houlgat, at Hermoustier and Granville and Cormelles, and most particularly at Caen, where the road so-called passed between excavated rock." (Palgrave's History of Normandy and England, vol. i. p. 700.) Cf. Anderson's Lincoln Pocket Guide, p. 43—"Halton Holgate, no doubt so-called from a road cut through the sand rock."

[2] On these rocks the local and beautiful *potentilla argentea* (hoary cinquefoil), grows abundantly.

[3] With Holgate we may compare Holbeck. Holbeck House is most picturesquely situated amongst extensive, but long disused, quarries of green sandstone. Of these quarries we read in Camden (Gough), vol. ii. p. 272: "In this parish (Holbek) are rocks of sandstone and a great number of pits, which from their size and depth must have been the consequence of vast labour and expence. There is no visible reason for this appearance near the place, and it is difficult to account for it unless the neighbouring churches (which for miles round are built of this stone), were dug out of quarries formerly worked here." It is probable that these quarries were extensively worked by the Romans. In the remains of the Roman station at Worlaby immense quantities of green sandstone occur, which must have been brought thither from Salmonby or Holbeck. The prefix in Holbeck would lead us to suppose that the excavations already existed, at least to some extent, when the name was given.

would therefore be exceedingly difficult, not to say impossible, exactly to assign Stain,[1] Stenfield, Stainfield, Stainwith,[2] Stainsby[3] and several Stainwells to their true origin.[4]

The idea still prevails in many quarters that the unfortunate inhabitants of Lincolnshire know not what it is to lift up their eyes unto the hills. An amusing illustration of this delusion lately appeared in a small volume upon the life and works of the poet laureate.[5] Speaking of the poet's love for mountain heights, the author, quoting from an article in the *World*, proceeds: "Whether this yearning for lofty things is innate or simply a natural sequence of an early life spent among flats and fens, it is certain that no modern singer loves hills as Tennyson does. It breathes through every poem he has written in later years. When the most familiar paths were among the levels of Lincolnshire, his descriptions of hill scenery were vague and dreamlike," etc.

[1] Stain, in Withern, is most likely the record of some stone associated with worship, public meetings, boundary or the like; cf. Steinithing, Chapter xii.

[2] This is probably the Steynthwayt of C.R.C. It is likely that Steinweit, R. C., Steinwath and Steynwath, Test. Nev., and Steynweye, Pl. A., are varieties of the same name.

[3] Stainsby, however, once appears (viz. in Hundred Rolls) as Stavenesby.

[4] Stainby, near Colsterworth, cannot be included in this list, since it is evidently an abbreviation of Stigandebi, as it appears in D. B. Other varieties of spelling are Stiandebi, Styandby, Steandebi, which illustrate the transition from Stigandby to Stainby. White's Lincolnshire (1882) states that Stainby was anciently called Steavenby, but gives no authority. Stigandi, *i.e.* Strider, was a common name or nickname among the Norsemen, and may be compared with Ganger (Rolf the Ganger); cf. Stigand, Archbishop of Canterbury, deposed by the Conqueror. Is it possible that the familiar Stiggins is the degenerate descendant of a deposed archbishop?

[5] Walter E. Wace, Life and Works of Alfred Tennyson, 1881.

With mountains the poet certainly did not become acquainted in the years he spent at Somersby, but it would be about as correct to speak of the fens and flats and levels of Hampshire or Sussex as of that part of Lincolnshire with which Alfred Tennyson's youthful eye was most familiar. No one could drive in the neighbourhood of the poet's birthplace and call the country either flat or ugly. Parts of it are pleasantly wooded, whilst the hills rise to the respectable height of three hundred feet above the sea, which is not more than twelve miles distant. From high ground,[1] not five miles from his early home, the poet could enjoy a view of the Yorkshire coast beyond the Humber to the north, the white cliffs of Norfolk to the south, the German Ocean to the east, and Lincoln Minster to the west.

A single glance, however, at the map, without ever setting foot within the county, may prove that Lincolnshire is not without its hills, very dear to those who live amongst them, even though they present no features of striking beauty to the stranger's eye. Many of the local names are descriptive of this particular characteristic, and we may now examine a few of those which we may presume were given by the Danes.

As the present chapter has hitherto been dealing with peculiarities of soil, it may be appropriate to begin with

[1] On the Heath Road, near Oxcomb. This road is part of a Roman road that ran from Burgh-in-the-Marsh to Caistor. Part of it is now known as the Blue Stone Heath Road. No one is able to explain the Blue Stone. There was a *via regia* called Buskhow Strete in the immediate neighbourhood of Tathwell and Asterby in the thirteenth century, and the Blue Stone may be the modern distortion of Buskhow.

the somewhat unsavoury name of Bloater Hill, which will be found marked upon the ordnance map near the village of Sixhills. How, we are tempted to ask, did the bloater get so far inland? The question is best answered by the Icelandic dictionary, where we find the word *blautr*,[1] wet; or by Molbech's Lexicón of Danish dialects, which gives us *blöd* or *blöde*, a swamp.[2] When the poem of Havelok the Dane was written (*circa*, 1280), *blonte* (soft) was still in common use in Lincolnshire, and to this day the word survives in Scotland.[3] Nor indeed can the place of which we are speaking disclaim all connection with the *bloater*, which was originally identical with the *blöt fisk* of Sweden (*i.e.* soaked fish), from *blöta*, to steep.[4]

One is further tempted to inquire whether Turky Nab Hill[5] records an impression, exactly the reverse of that which has been handed down in the name of Bloater Hill. The word *nab*[6] was certainly connected with this spot before the Danish tongue had lost its meaning for

[1] Cl. and Vigf. Dict., p. 69; *blautr*, soft, but commonly used to express moisture, of land; so Swedish *blöt;* cf. also Old Norse *bleyta*, mud.

[2] Molb. Dial. Lex., p. 43.

[3] Jamieson, *blout* and *blouter*.

[4] See Skeat's Etym. Dict. He also points out that the English word *bloat* is from the same source. Its radical meaning is to swell, and may be traced to Swedish *blöta*, to soak. So, too, the *blot* in backgammon is literally a bare spot, and corresponds with Danish *blot*, bare; Swedish *blott*, which are connected with *blautr*, although borrowed from German (see Cl. and Vigf. Dict.). *Bare* or *naked* is the first meaning that Jamieson gives to Scotch *blout*. It may be added that in A. Hansen's Supplement to Madsen's Sjæl. Stedn., Blouströd, formerly written Blauesteruth, is traced to the superlative of *blautr*.

[5] In Messingham, see M. and C. Gl.

[6] Old Norse *nabbi*, a knoll; often found in Lincolnshire.

the public ear, and if Turky forms a part of the original name, then the place was called as it now is generations before turkeys took their place among the live stock of the Lincolnshire farmer. But it is probable that Turky Nab Hill has as little to do with the bird imported from America in the sixteenth century, as Bloater Hill has to do with the herrings brought to Grimsby. There is an Old Norse word *þurka*[1] (represented in Danish by *törke*), which means *drought*, and our Turky Nab Hill may be Törke Nabbi, in modern dress, if not borrowed plumes.[2] To this day, in parts of Scotland, the term *torken* is applied to a young foal, in the sense of hardening and waxing stout, and is certainly to be derived from Su. G. *torka*, or Old Norse *þurka;* and it may be, therefore, that Turky Nab is to be reckoned among the many connecting links between the language of Lincolnshire and that of Scotland.

In travelling northward, just as we pass from the fenland that stretches from Huntingdon to Spilsby, we notice two churches placed conspicuously on an acclivity above the plain. These are the churches of East and West Keal, built upon a ridge of hill that rises like a lofty terrace from the level, and commanding a remarkable view in the direction of Boston, whose church tower, as seen from this spot, stands like a gigantic pillar against the horizon. This word *keal*, or *keel*, is to be found in many local names, and, where followed by a suffix, may

[1] *Þurka* is connected with *þurr*, which is Danish *törre* and our *dry*.

[2] It would be perfectly natural for *hill* to be added when the word *nab* became obsolete; cf. Nabs Hills, Waddington, Nob Hill, Donington.

generally be a personal name,[1] but where it stands alone, and where the situation suits, as in East and West Keal,[2] it is only natural to attach to the word the same sense that it bears in Iceland and Norway, viz. a ridge of hill, from its likeness to the keel of a ship. Indeed a walk from West Keal to Hagnaby can hardly fail to place this derivation beyond doubt, since the resemblance to a long vessel turned keel upward is strong enough to strike every eye, without reference to any metaphorical use of the word *kjölr* by the ancient Norseman. Thus, then, we take East and West Keal to mean East and West hill-ridge.[3]

Even if Brinkhill could be regarded as the original name, uncorrupted by time or use, it would have a claim upon our notice, since the word *brink* has been adopted into the English from the Danish tongue.[4] The name in its present form, so far as regards general use,[5] is certainly not very old, and in ancient records we find it written very variously; sometimes it is Brincle,[6]

[1] *Kjölr*, a common personal name; cf. Kelsey, which would be the equivalent of south country Chelsea.

[2] Domesday Book, Estre Cale and Westre Cale. Other early spellings are Kele and Kiel; Hundred Rolls, Estirkele.

[3] Keelby and Kelby may have the same origin. Possibly, too, Withcall may mean the wooded hill. Withcall in ancient records varies in spelling: D. B., Widcale; Hundred Rolls, Wythecall; Test. Nev., Wythkale; C. T. T., Vitcala.

[4] Danish *brink*, edge; so Swedish *brink*, the descent or slope of a hill; Icelandic *brekka* = *brenka*. There is a Breck Wood in Nottinghamshire.

[5] The first mention of the name, in anything like its present form, that I have come across, is Brynkhill of Inqu. Non., *temp.* Edward III. But long after this time we find Brinkull.

[6] Domesday Book.

Brinchel or Brinkel ;[1] in other instances it is Brinkhil,[2] Brinkele,[3] and Brinkely ;[4] in one case it is Brynkhill.[5] Even as late as 1610 it is marked in a map as Brinkull. A visit to the spot reveals a steep hill of elongated form, which, from most points of view, bears a curious resemblance to the keel of a ship. It is this resemblance that encourages the somewhat bold conjecture, that we have in Brinkhill the remains of the two Old Norse words, *brýn* and *kjölr*.[6] If such should be the case we have a remarkable coincidence. The present name Brinkhill is very similar in sound to what is here suggested as the original (Brynkjölr), and at the same time expresses the same physical features, viz. *hill-brow ;* yet *brink* and *hill* are etymologically unconnected with *brýn* and *kjölr*.[7]

The village of Frodingham, with its hamlet of Bromby, which lies a mile to the south, is situated, according to the Lincolnshire Directory, upon a bold declivity overlooking the vale of the Trent. Frodingham simply means the home of the Frodings, and is probably a record of English conquest, but the name of Bromby (D. B., *Brunebi*) anticipated by a thousand years the description of the spot just quoted. Brunebi may be rendered "the

[1] Hundred Rolls. [2] Test. Nev.
[3] C. I. [4] C. I. [5] Inqu. Non.

[6] *Brýn* or *brún*, a brow ; *kjölr*, a keel-shaped hill. The word *birn* is still used in this sense in Scotland (see Jamieson's Dictionary). It must not, however, be forgotten that Cymric *bryn* = hill.

[7] The fact that *brink*, though a Danish word, is very seldom to be found in Danish place-names, and then is of modern origin, somewhat confirms the view that *brink* is no part of the original of Brinkhill. (See Madsen, Sjæl. Stedn., p. 197.) It is just possible that the prefix in Brinkhill is Brynki, an abbreviated form of the personal name Bryn-jólfr.

village on the brow,"[1] from *brún* or *brýn*, an eyebrow, very frequently used in a geographical sense, to express the brow of a hill or the edge of a moor, heath and other physical features.

Habrough,[2] near the Humber shore, is another of the many instances in which the name describes the situation. Habrough may be rendered *hill-fort;* not that the ground it occupies reaches any great elevation, but the village crowns the first slope of the wold, as it rises from the sea marsh bordering the Humber. Habrough represents Old Norse Há-borg,[3] the equivalent of Anglo-Saxon Héah-byrig, our modern Highbury. In another part of what once was Danelagh the same name appears in Market Harborough.

When we find that Huttoft is written Hotot in Domesday Book, we are not unprepared to find a picturesque village, with a pretty church, crowning an elevation that rises to a considerable height above the flat sea-marsh that surrounds it. It is further interesting to note, how the Norman scribe assimilated in sound, if not in spelling, the original Há-toft to the Norman-French Hautot, a village in Normandy.[4]

[1] But for the situation, it would be quite as natural to derive the name from Old Norse *brunnr*, a spring; Danish *brönd* (cf. Brunby in Denmark, which is derived from *brunnr*); Anglo-Saxon *burna*. Bourne is generally Brunn or Brune in early records, though it appears in R. C. as Borne.

[2] In Domesday Book it is Haburne, and this is explained by the fact that the village is situated at the head of a rivulet. But it is almost invariably Haburg and Haburgh in ancient records.

[3] Old Norse *hár*, high, generally drops the final *r* in compounds, *e.g.* *há-bjarg*, high rock; *há-bakki*, high bank.

[4] Cf. Hoetoft, Denmark.

A part of the parish of Goxhill[1] is known as the Hallands. This name we may compare with Halland in the south of Sweden, Hallendi in the Orkneys, and Houlland in Shetland,[2] all probably derived from Old Norse *hallr*, a slope. In the same way the name of Bratlands in Riby, as of Swinhope Brats, describes the leading natural feature of the spot. The former is almost the exact counterpart of *bratlœnde*, a Norwegian word, which is still in use, and denotes steeply sloping ground. *Brattr*,[3] steep, is the Old Norse equivalent of Anglo-Saxon *bront* or *brant*,[4] streaming, rushing, which is familiar to our ears in the River Brant, best known perhaps from its connection with the village of Brant Broughton on its banks.

Barf is a term in common use in our Lincolnshire topography, *e.g.* Beelsby Barf, Ton Barf, Howsham Barf. This is a phonetic spelling of *bargh*, which represents the Old Norse *bjarg* (the *byargh* of L. C. D.), and means, for the most part, a low ridge of hill.[5] The same word, with

[1] Goxhill, like Habrough, occupies the first slopes of the wold; but it is doubtful whether *hill* formed any part of the original name. It is variously spelt. In Domesday Book it is Golse; in C. T. T., Golsa; in later records, Gousel, Gousill, Gousle, Goushull. As far as I know, the *x* first appears in Gouxhill of P. R. of Edward IV.

[2] See Captain Thomas, Hebrides. It is very possible that the names of Hallgarth and Hall Hills may also be connected with *hallr*.

[3] Danish, *brat*.

[4] Brant is a very common surname in Lincolnshire, but it is possibly the corruption of Brand.

[5] In Danish place-names it is *bjerg* and *berg*. Mr. Madsen (Sjæl. Stedn., p. 194) says: "*Bjerg*, *berg*, Old Norse, *berg*, *bjarg*, bjerg, klippe, især regelmæssig og oventil flad, Angl. beorgh, beorg": *A hill or rock, especially one that is regular and flat above*, a description that well answers to our *barf*.

exactly the same pronunciation, is used in the Cleveland district.[1]

Whilst *berg* and *bjarg* appear to have had no reference to military occupation, *borg*, on the contrary, was probably seldom applied except to rising ground used as a camp.[2] *Borg* is not an exclusively Danish word, and is represented by Anglo-Saxon *burg* and *byrig*. It is quite probable that the names of Burgh-in-the-Marsh and Burgh-upon-Bain existed long before the Danish invasion, for they both mark the site of a Roman camp;[3] but the peculiar pronunciation of the latter, as if it were spelt Bruff, forms a connecting link with the Lake District, where the word *borg* also became *bruff*,[4] and with the Hebrides, where it is found as *borve*.[5] As in these districts the local nomenclature was affected by the Northmen and not by the Germans, we may perhaps reasonably trace the pronunciation at least of our Burgh-upon-Bain to the Danes.[6]

[1] So, too, in the Craven dialect and in Cumberland.

[2] See remarks in Cl. and Vigf. Dict., *borg*.

[3] In the case of Burgh-upon-Bain the camp is actually situated in the next parish, Gayton-le-Wold, through which place ran the Roman road from Burgh-in-the-Marsh to Caistor (see Oldfield's Wainfleet and Candleshoe, p. 16). Brant-Broughton and Broughton near Brigg also mark the site of Roman camps.

[4] R. Ferguson, Dialect of Cumberland, p. 222, 1873.

[5] Captain Thomas, Hebrides. The analogy between the corruption of *bjarg* into *barf*, and of *borg* into *bruff* and *borve* is very obvious. The same transition is to be found in Haugham, pron. Haffham, and *through*, pron. *thruff*. Captain Thomas points out that this word *borg* in Shetland and the Orkneys assumes the form of *Brough* (see also Jamieson's Dict., 1879, Introduction, pp. 31, 314, *brugh*).

[6] It is, perhaps, right to add that Burgh-upon-Bain is mentioned in Domesday Book as Burgrede. In later records we find Bureth, Burreth,

When the suffix *combe* is met with in a district where Danish names preponderate, it must be allowed that a Danish origin is more probable than any other, if such can be suggested. In the Lake District, Old Norse *kambr*, a ridge or crest, is of frequent occurrence and may be illustrated by such names as Cam Fell, Catsty Cam,[1] and the well-known Black Comb mountain. The little village of Oxcomb,[2] near Horncastle, lies nestling amid some of the highest hills in Lincolnshire, which here rise on almost every side in steep ridges, like natural fortifications. The village, or rather farmstead, lies just within the district round Spilsby and Horncastle so exclusively Danish in its nomenclature; therefore, it can hardly be rash to suggest that the suffix is more likely to be the Anglicized form of Old Norse *kambr*, than the Saxonized form of the Celtic *cwm*. At Worlaby, distant about two miles, and in a country very similar to Oxcomb, there is a steep recess in the hills in the form of an amphitheatre called the Suscombs. Here in all probability we have the same suffix.

and Boreth, which look like connecting links between Burgrede and Bruff, which may, therefore, be rather the abbreviation of Burreth than a Norse form of *burg*. In the earliest times the place appears to have been known as Burgrede and Burg. D. B. has both forms, while in C. T. T. it is Burc. On the name Burgrede, see above, Chapter viii.

[1] R. Ferguson, Dialect of Cumberland.

[2] Domesday Book, Oxcum; so generally in ancient records. But in one instance (A.D. 1224) Oxclive appears to be substituted for Oxcum, though this may be Oxcliffe, in Yorkshire. In Scandinavian countries Oxikambr and Oxiclif would have been almost synonymous. To this it may be added that the modern Combs, in the distinctly Danish district of Ipswich, was once written Kambes.

The name of Syston (corrupted from Sidestan[1]), prepares us for the steep hill that looks down upon the village of Belton, and is crowned by the seat of the Thorold family,—a family that still represents a name introduced to England by the Northmen, and can trace back its descent almost to the time of the Danish occupation. What or where the stone may have been, whose memory is preserved in this village name, it may be impossible to say, but there stands the hill as it then stood, commanding one of the finest views in the county, with the beautiful spire of Grantham church in the distance.

In the same way Rigsby describes itself. A walk of about a mile, most of the way uphill, takes you from the flat country of Alford to a pretty little church, that stands on the first step of the wolds, and commands an extensive view of the sea-marsh. The English name of Alford remained undisturbed by the Danish invasion but the Northman who settled on this elevation, a mile to the west, naturally called it *the farm on the rigg* or Rigsby.[2] Thus again, as we look from the high ground

[1] Cf. Leicestershire, Syston, D. B., Sitestone. This name may with equal, perhaps greater, probability be attributed to the English settlers; but Old Norse *síða* is constantly used in the sense of *slope;* cf. the names of Síða, Hvítár-síða, Ægi-síða, in Iceland (see Cl. and Vigf. Dict.); and Lindeside, Aaside, etc., in Denmark (Madsen, Sjæl. Stedn., p. 239); or again, Syston may be from Sida, a personal name.

[2] *Rigg* is constantly used of a hill in the North of England; so, too, in Lincolnshire a *ridge-tile* is a *rigg-tile; rigg* and *slack* describe the undulating surface of a field. In Danish names Old Norse *hryggr*, Danish *ryg*, is usually found in the form of *rug*, *e.g.* Rugtved, Rugbjerg, etc. In L. C. D., Rugtved is Rughthwetoræ. Our Lincolnshire Roughton (pron. Rooton) may be from the same word. In Domesday Book it is Rocstune; Hundred Rolls, Ruggeton; I. N., Rughton.

on which Ranby[1] church is built, down upon the valley of the Bain, we have no difficulty in inferring that the place received its name from the *rand*[2] or *edge* of the hill, on which some ancient Danish settler built his house and made his home.

So, too, looking to the situation, it seems reasonable to connect our two Colebys[3] with Old Norse *kollr*,[4] as a geographical term, rather than as a proper name, for the one stands upon the western verge of the Cliff range of hills, the other upon the high ground overlooking the mouth of the Trent.[5] The analogy of Danish place-

[1] D. B., Randebi.

[2] Danish *rand*, Anglo-Saxon *rand*, Old Norse *röndr*, pl. *randir;* cf. the name of Edge Hill. There is a place called Rand in the same neighbourhood, but the word *rand* is common to Danish and Anglo-Saxon, and in this case there is no suffix to give the clue to nationality; cf. Rand (very common), Randrup, Randlöv, Randmark, all in Denmark.

[3] There are two places near Market Rasen called Old and New Collar, or, as sometimes and more correctly spelt, *Collow*, but the situation hardly supports the derivation of the name from *kollr*, hill-top. They may mark the burial place of warriors called *Kollr*, which was a common personal name in the North.

[4] Old Norse *kollr*, a top, a summit; also a surname. (See Cl. and Vigf. Dict.)

[5] Coleby Cliff made a deep impression upon the mind of a certain Miss Hatfield, who represented a class of literature that appears to have enjoyed some popularity at the beginning of the present century. From her description of this hill we extract the following sentences: "Coulby Cliff now engages my attention. A light verdant screen divides it from that of Burton. This grand cliff is distinguished from the rest of these mountainous heights by a bold oval projection, on which account the appellation of Table Mountain would be more appropriate to it. . . . Coulby Cliff is indeed a grand and magnificent object. I know not whether it is from the wantonness of nature or from the infirmities of her age, that its surface presents the boldest and most enchanting irregularities, adorned with the finest forest scenery, or sinking into smooth declivities, or gradually rising to a majestic rotundity, etc., etc." Of the neighbouring Cliff of Alkborough

names lends support to the derivation thus suggested by the site, and we may compare our Lincolnshire Colebys with Kulby[1] in Sjælland, and with Koldby in Samsö.[2]

It would be interesting to know how many Danehills[3] might be found in the county, if careful inquiry were made. Two at least there are, one at Crowle, the other at Threckingham. The name, no doubt, records either the encampment or burial of Danes upon the spot. In immediate connection with these Danehills, may be mentioned another name, which carries us back to those perilous times, when every year brought fresh fleets of Norsemen to our shore, and Danes and Englishmen were struggling in unequal fight for possession of the soil. In driving from Louth to Horncastle along an old Roman road,[4] there is seen to the right a conical hill, which overlooks the village of Scamblesby, and commands a fine view over part of the valley of the Bain. This height still retains the name of Gaumer Hill which it probably first received from the Danes, when they used it as a post of observation; for we can hardly be

the same lady writes: "This stupendous hill has the same elevation as the rest, but its everlasting foundations are laid in the waters of the Trent, over which its rugged features hang indignantly terrific at those waves whose tempests have for ages beaten and torn its lacerated bosom, which, yawning in hideous figures (*sic*), discovers caverns of loose gravel and heaps of ponderous stones." Miss Hatfield, it will be seen, had a habit of making molehills into mountains; but the view from these cliffs on a clear day is really grand and perhaps unique. (Lincoln Pocket Guide, p. 8.)

[1] Formerly written Colby (see Madsen, Sjæl. Stedn., p. 218).

[2] Formerly Koleby (see Madsen, Samsös Stedn., p. 366). So, too, we find Coal in Shetland, Coll in Lewis, and Colsetter in the Orkneys (see Captain Thomas, Hebrides).

[3] *Daynil* appears as a surname in the Hundred Rolls of Lincolnshire.

[4] Now called the Blue Stone Heath Road.

wrong in identifying Gaumer with Old Norse *gaumr*, heed, observation, a word that still survives in the *gawm* of our provincial dialect.[1]

For Warden Hill, a conical height of somewhat singular shape not far from Gaumer Hill, but in the immediate neighbourhood of Tetford, many derivations might be suggested, but perhaps none with greater probability than Old Norse *varða*, beacon. In Iceland this word enters frequently into the composition of local names in the sense of landmarks for the guidance of travellers,[2] but in Orkney and Shetland *wart* or *ward* is a common term for a beacon, consisting of a mound erected on some high point of land, with wood ready piled for firing in case of emergency.[3] They are sometimes called *ward-hills*, and correspond to some extent with the *varð-berg*[4] of Scandinavia. As Warden Hill, besides commanding an extensive inland view, looks down through two gaps in the hills that rise to the east, over the sea-marsh in the direction of Tetney on the one hand, and Skegness on the other, it is no great stretch of imagination to think that this name too may mark an ancient post of observation, whence the un-

[1] *Gawm*, to stare vacantly. In Cleveland this word means *to pay attention*; so, too, in Scotland. Besides O. N. *gaumr*, there are the kindred words, *geyma*, to watch, and *geymari*, a keeper.

[2] *Varða* (Su. G., *waard*; German, *warte*), a beacon; a pile of stones or wood to *warn* a wayfarer. In Iceland, *varða* is the popular name of stone cairns erected on high points on mountains and waste places, to *warn* the wayfarer as to the course of the way (see Cl. and Vigf. Dict.).

[3] See Jamieson.

[4] *Varðberg*, modern *vaðberg*, a watch-rock, outlook. There is a phrase *vera á varðbergi*, to be on the look out.

welcome intelligence of invasion might be flashed to the neighbourhood.

Reference is elsewhere made to The Deeps,[1] but although Old Norse *djúpa* was used absolutely of water, the word did not apply exclusively to that element. It is frequently used as an epithet of those valleys or depressions in the land, known among Norsemen as *dales*. It would perhaps be hardly worth while to mention this, but that, as in the *Deeps* of our sea-board, so in the *Deepdales* of our inland districts, we have connecting links with Scandinavia on the one hand and with Normandy on the other. There are, at least, three Deepdales in Lincolnshire, which correspond not only with the Icelandic Djúprdalr, but also with the Norman Depedal and Dieppedal.

Space will not permit us to do more than mention a few other names which might be classed with the foregoing. *Copper Hill*, near Ancaster, probably contains a somewhat free translation of Old Norse *koppr*,[2] a cup-shaped object. *Nab*,[3] found in several localities,[4] may be the Old Norse *nabbi*, or *knappr*, most likely the

[1] Chapter x.

[2] "*Koppr*, plural *koppar*: English, *cup*; Danish, *kop*; cf. also Western English, *cop* = a round hill." (Cl. and Vigf. Dict., p. 351.) In the Hebrides there is a *Copeval*, which Captain Thomas takes to represent *Kúpufell* = bowl-shaped fell, from *kúpaðr*, convex. This also might be the origin of Copper Hill; cf. Kopperbye (?), Kopperstede (?), Denmark.

[3] "*Nabbi*; English *knob*; North English and Scotch *nab*, a small protuberance on the skin or greensward." (Cl. and Vigf. Dict., p. 445.) Mr. Madsen (Sjæl. Stedn., p. 217) derives Kylsknap and Knabstrup from Old Norse *knappr*.

[4] Nabs Hills, Nab Wood, Turky Nab Hill. There is also a Nob Hill.

former. The name of *Snape Hill*[1] perhaps retains the primitive use of Old Norse *snápr*,[2] whilst *Cloven Hill* may be compared with *Klovenhöi* in Denmark[3] and with *Klofning* in Iceland.[4]

A few more names, before closing this chapter, must be added, indicating other physical features belonging to the district. We have a good many instances of the survival of Old Norse *mikill* in our nomenclature.[5] Marked upon the ordnance map we find in various parts of the county, Mickle Meer Hill,[6] Mickle How Hill,[7] Mickleholme,[8] Mickleburg,[9] Micklow Hill[10] and Mickley Wood.[11] Magin Moor or Maggle Moor is a large piece

[1] In Saleby. Viewed from the south the hill is strongly conical in form.

[2] Apex or pointed end (see Cl. and Vigf. Dict., p. 574). Mr. Charnock gives several examples from Lancashire of the use of this word *snape;* Bull-snape, Haresnape, Kidsnape, etc., but he takes the suffix to be the corruption of the Anglo-Saxon *cnæp*. The ruins of Snape Castle, in Yorkshire, stand upon high ground, but Whittaker, in discussing the origin of the name, takes the same view as Charnock (Whittaker's History of Richmondshire, vol. ii. p. 90). Jamieson, Scotch Dict., gives *snab* = projecting part of a rock, a rough point, etc., and connects it dubiously with Icelandic *snoppa*, a snout. There is a Snape Carr in a list of Lincolnshire Field Names in *Notes and Queries*, Nov. 26, 1881. Snape on Trent is often mentioned in early records, but this perhaps is Knaith. For *snape* as a provincialism, see Glossary.

[3] Madsen, Samsös Stedn., p. 366.

[4] Cl. and Vigf. Dict.

[5] The following names might with almost equal probability perhaps be derived from the Anglo-Saxon *mycel*. But Mickle, as a geographical term, is principally characteristic of the North, where Danish influence prevailed.

[6] Killingholme; *meer* probably *mýrr*, a moor.

[7] Melton Ross.

[8] Dunholme.

[9] Mumby.

[10] Messingham.

[11] North Witham. Other similar names will be found in the lists of Lincolnshire field-names published in *Notes and Queries*. There is a surname, frequently met with in Lincolnshire, Mucklow, which is probably a modified form of Micklow (cf. Anglo-Saxon *mucel*, *mycel;* Scotch *muckle*). Mucklow has been varied by Muxlow, and this, in its turn, has given rise

of grass-land, now enclosed, in the parish of Codringham.[1] It is curious that we should have two Old Norse words, almost identical in meaning, preserved to us in the two names attached to this insignificant spot. *Maggle* represents Old Norse *mikill*, and is identical with Danish *magle*, so often met with in the place-names of Denmark.[2] *Magin* can hardly fail to be the Old Norse *megin*, Anglo-Saxon *mægen*, our modern English *main*. As we speak of the mainland, so the Norseman would speak of *megin-land* or *lands-megin*. Its use is of the most general kind, and is applied to any geographical feature, *e.g. megin-borg*, *megin-fjall*, *megin-mörk*.[3]

There are at least three names in Lincolnshire which may be connected with Old Norse *drag*, slope, valley,[4] or (as the word is found in the local names of Denmark), a strip of land with water on either side. The word exhibits, in Denmark, various stages of corruption. Draxholm, Draaby, Drejö, Driften[5] can all be traced to this source, and with such examples in what may be termed the mother country, it is at least within the bounds of possibility that Rasen Drax, Driby, and Dexthorpe (originally Drexthorpe[6]), are connected with the same root. A part of Middle Rasen was called Rasen Drax

to Musclo. A somewhat similar fate has overtaken the grand old name of Seneschal, which, in Lincolnshire, is found in the following forms, Senescal, Sensecal, Sensicle.

[1] M. and C. Gl.

[2] *e.g.* Magleby, Maglesö, etc.

[3] Cl. and Vigf. Dict.

[4] See Cl. and Vigf. Dict.

[5] See Madsen (Sjæl. Stedn., p. 200, and Samsös Stedn., p. 365) in the volume of the Norse Antiquarian Society for 1879, p. 106.

[6] To these might possibly be added Dry Doddington.

on account of its connection with Drax Abbey in Yorkshire, which, from its situation between the Ouse and the Aire, it is easy to connect with the Danish use of the word, as illustrated by Draxholm.[1] Driby, with which we may compare the Danish Draaby[2] and Driften, is a hamlet situated on a slope in the midst of hill and dale. Dexthorpe (found in early documents as Drexthorpe, Droxthorpe, and Dreistorp), a part of Dalby parish,[3] is situated in the hilliest district of the county and is watered by a stream.

Miningsby, in spite of its present form, which points to Old Norse *minning*,[4] used as a personal name, is most likely the very slight corruption of Midingsby, the village of the Middle-ings. We may bring forward in favour of this view at least three fair arguments. In the first place there is the early spelling, which more frequently suggests the form of Middingsby[5] than any

[1] In Dugdale, Mon. Angl., edit. 1830, vol. vi. p. 194, this foundation is described as Drax, Houm (Holm) or Heilham Priory, and we read, "insulam quæ dicitur Halington et Middelholm ubi fundata est ecclesia St. Nicholai prioratus de Drax.". Drax in D. B. is Drac.

[2] In Danish local names *drag* was very soon reduced to *draw*. The present Dragerup, in Bispernes Jordebog, is Draworp; Draaby is Drawby while the modern Draxholm is both Drawsholm and Draxholm.

[3] It is worth notice that Old Norse *drög*, pl. of *drag*, in the sense of *watercourse*, is commonly found in Iceland associated with *dalr*, *e.g.* Dalsdrög, Dala-drög, Kálfadals-drög; also fjalla-drög. (Cl. and Vigf. Dict.)

[4] *Minning*, memory, remembrance, also gift (see Cl. and Vigf. Dict.). I have never met with it as a personal name. There is also a closely related word, *minnigr*, mindful, which might easily be applied as a soubriquet to an individual, and in one early charter the name appears as Minigesbia (Carta Fundatoris, Revesby Abbey, A.D. 1142. See Dugdale, Mon. Angl.).

[5] D. B., Melingesbi; Dugdale, Charter, A.D. 1172, Mithinggesbi; ditto, A.D. 1300, Mithingbi, etc.

other, whilst in one instance it is mentioned as Villa de Middinges. Secondly, we find a place in South Iceland called Miðengi,[1] which has the exact meaning that we claim for the prefix in Miningsby. Lastly, the physical features of the place agree well with the name as thus interpreted; for, when the Danes settled hereabouts, the fen, which stretched as far as Hagnaby, must have merged almost insensibly into the pastures[2] that then lay between the steep hill of East Kirkby on the one side and the slopes of Miningsby village on the other. Indeed it may be said that a glance at the situation is highly suggestive of such a name as the Miðengi or the Mid-ings.

The Sleights, near Messingham, and another spot similarly named near Alford,[3] together with Slights Wood, Bassingthorpe, represent Old Norse *sléttr*, level,[4] a word chiefly used in reference to land. With these Lincolnshire names we may compare Slet, Sleitterup, Slettemose and Sletteholt, in Denmark, and Sleights in Yorkshire.

[1] Old Norse *miðr;* Anglo-Saxon *mid*. *Miðr* is constantly used in local names (see Cl. and Vigf. Dict.); *Mið-á*, *Miðberg*, *Miðhóp*, etc. Medlam, in Revesby, close to Miningsby, has preserved the Old Norse *meðal* = Anglo-Saxon *middel*.

[2] Now under cultivation.

[3] The Sleights near Alford is the first level of the sea-marsh that skirts the wold. Similarly, Sleights, near Whitby, is a level space amid converging valleys.

[4] The English word *slight* is the same word only with a different sense. Old Norse *sléttr*, however, is used in a secondary sense with the same force as our word *slight*. With *sléttr* cf. Anglo-Saxon *sled* or *slæd*, a plain (see Edmunds, Names of Places, p. 256). *The Slade* is a name frequently found attached to a level tract of land.

Wranglands Dale, Kirton-in-Lindsey, preserves for us the original form of our common English word *wrong*, which is only a slightly changed form of the Danish *vrang*, Old Norse *rangr*.[1] The names of Wrangebek in Denmark and Rangá in Iceland (so-called from the bends and angles of the channel), suggest that the name of Wranglands Dale may have arisen from a crooked or irregular boundary, furnished by some natural feature of the country.

This chapter has already extended to an undue length, but, in conclusion, it may be suggested that the particular class of names, now under consideration, might be almost indefinitely increased by a comprehensive collection of field-names. The lists that have already appeared in *Notes and Queries*,[2] at various times, are a sufficient guarantee for the valuable results that might thus be attained in connection with the subject of this book.[3] Some of the most interesting illustrations

[1] Cl. and Vigf. Dict. gives to *wrong* a Norse origin. "The English *wrong* seems to be a Danish word, as it does not appear in the Anglo-Saxon, although it has the parent word *wringan*, English *wring*." Professor Skeat (Etym. Dict.), however, does not agree with this. "Anglo-Saxon *wrang*, a wrong, *sb.*, orig. an *adj.*, *pt. t.* of *wringan*."

[2] The greater number of these have been supplied by or through Mr. Edward Peacock of Bottesford Manor.

[3] The following names are taken from these lists: *Black Mells*, O. N. *melr*, bent grass (cf. Ingoldmells); *Crakethorn Dale*, O. N. *kráka*, a crow; *Lady Close*; is it possible that the origin of this common prefix is the now almost obsolete provincialism *lathe*, a barn, O. N. *hlaða*, Dan. *lade?* (see Glossary); *Wester Sykes*, O. N. *vestr* and *sík*, A. S. *sich*, a trench (*Notes and Queries*, 6th S. vol. iii. p. 104); *Gawker Thorns*, O. N. *gaukr*, A. S. *géac*, a cuckoo; *Hiller Trees*, O. N. *elrir*, the alder tree; *Riddings* (see Chapter viii.); (*N. and Q.*, 6th S. vol. iii. p. 486); *Yarlesgate*, O. N. *jarl*; *Cringlebeck* (see Chapter x.); *Gallestayns* (now Gaustons), perhaps an old

of Norse nomenclature in the present work have been gathered from the admirable glossary compiled by Mr. Peacock; and if what has been done for the neighbourhood of Messingham by Mr. Peacock, were done for every parish in the county, it is likely, not only that many very interesting Danish names might be discovered, but also that Old Norse words, long obsolete in Lincolnshire, might be rescued from oblivion.

corruption of Gallowstones, as Gallemark and Gallebakke, in Denmark, are the modern forms of Galgemark and Galgebakke (see Madsen, Sjæl. Stedn., p. 204; *N. and Q.*, 6th S. vol. iii. p. 487); *Lill Ing*, Dan. *lille*, little; *Nab*, O. N. *nabbi*, hillock; *Snape Carr* (see Chapter ix.); *Starholme Close* and *Star Carr* (see Chapter xi.); *Mickle Dale* and *Mickle Hill*; *Wath Bridge Close* (see Chapter x.); *Muckmidding Carr*, Dan. *mög*, dung, *mödding*, dunghill; see *muckmidden* (Clevel. Gl., p. 344), also *muck* and *midden* (M. and C. Gl.); (*N. and Q.*, 6th S. vol. iv. p. 423); *South Whang Furlong*, O. N. *vangr*, A. S. *wong*; *Blaydiff Syke* (for *syke*, see above); *Bratt Field* (see Chapter ix.); *Madgin Moor* (see Chapter ix.); *Lady Close* (see above); *Scaw Becks*, O. N. *skógr*, Eng. *shaw*, Scotch, *schaw*. The following are from ancient sources, the latest, 1653: *Stethe*, *circ.* 1280 (cf. staithe, Chapter x.); *Elarpills*, 1280, O. N. *elrir*, alder; *Havedland*, 1325 (cf. mod. *headland*, O. N. *höfuð* and *hafuð*, A. S. *heâfod*); *Haverdale* (still so called), 1398 (see Chapter xi.); *Haithby*, 1398, O. N. *heiðr*, A. S. *hæð*; *Scamblands* (now Scamblins), 1398, O. N. *skamr*, short; *Fishgarth* in the Trent (cf. Fishguard in Pembrokeshire, and O. N. *fiski-garðr*, a fish-pond).

CHAPTER X.

RECORDS OF NATURE—WATER.

"With thee, my bark, I'll swiftly go
Athwart the foaming brine;
Nor care what land thou bear'st me to,
So not again to mine."

Childe Harold.

WE now pass from names associated with the dry land to those connected with the waters of Lincolnshire.

Although the Danes never became, in regard to population, the dominant race in the south-eastern portion of the county, they were well acquainted with the large inlet known as The Wash. It is, indeed, by no means certain that the Wash itself does not owe its name to these Norsemen. Mr. Isaac Taylor connects the word *wash* with Celtic *wysg*,[1] one of the many varying forms of *Esk*. Possibly an English-speaking population translated the original *wysg* by their own word *wase*, mire;[2] and such a name would not have been altogether

[1] Words and Places, p. 136.

[2] Stukeley (whose etymologies, however, are very wild), takes *wash* to be from the Saxon *wase*, which he connects with Ouse; but Ouse is almost certainly a form of Esk.

incorrect, when the bay extended far inland into the counties of Lincoln, Cambridge, and Huntingdon, and consisted largely of swamp. On the other hand, it is perhaps easier to derive the name from the Danes. Anglo-Saxon *wase* is the Old Norse *veisa*, which meant stagnant water,[1] and in modern Danish is represented by *vas*. Another Norse derivation quite as probable may be found in Old Norse *óss*, an estuary, an inlet, frequently found in Scandinavian place-names, and still represented in Shetland and Orkney by *oyse* or *oyce*.[2]

However this may be, the Norsemen have certainly left their record in the Lynn and Boston Deeps. Deep is the Old Norse *djúpr*, denoting the deep sea off the shore,—sometimes also the bays that indent the coast. Lynn and Boston Deeps find their counterpart in the Djúpa of Iceland and Dieppe on the coast of Normandy, whilst the island of Dybsö,[3] in the Danish seas, represents the Dyupsöö of an earlier period.[4]

It has already been noticed in these pages that phy-

[1] Veisan is the name of a tarn at Lister, in Norway.

[2] Jamieson, Scotch Dict. Dr. Morris (Etymology of Local Names), gives *Wash* as Scandinavian. "*Wash* (Scand.) an arm of the sea, a river, a ford." He does not give the Scandinavian word from which he would derive it, but from his definition it would appear to be *óss*. I may further remark that *vas* or *wasse* is found in Hundred Rolls in connection with the river Welland, "aqua quæ vocatur *vas* de Weland." This was near Stamford, and is doubtless the "riveret *Wasch*" of Leland and Camden, flowing through Stamford into the Welland. (Camden, p 244.)

[3] Madsen, Sjæl Stedn., p. 200.

[4] In the Lake District *dub* = a pool of water, too small to be called a tarn. The word is sometimes applied to the sea, *owert dub* = over the sea; cf. Danish *dyb*. (Ferguson, Northmen in Cumberland and Westmoreland, p. 107.)

sical features of the country, which have long ceased to exist, are often kept in remembrance by local names. We may have an instance of this in a sand-bank, only too well known to sailors, called Sand Haile Flat, lying off the coast close to Donna Nook. It is notorious that the sea made great inroads during the middle ages upon this coast, and we may have, in this name, the memorial of some narrow stretch of land, of which Donna Nook is the somewhat abrupt survival. A treacherous reach of sand, uncovered from time to time at very low tides, and sadly familiar in the annals of shipwreck, may mark the direction of a submerged neck of land, which would not unnaturally have received the name of *Sand Hale*, from Danish lips. The Danish word *hale* (Old Norse *hali*), a tail, is figuratively used of a tongue of land stretching into the sea; and Sand Haile may possibly find its parallels in Ulvshale in the Island of Möen and Revshale at Copenhagen.[1] It is not impossible that Great and Little Hale[2] were so called from the fact, that they were once tongues of land stretching out into the fen that extended many miles eastward from these villages.

In Gatt Sand off Holbeach-marsh we have a connecting link with the Cattegat of Denmark. This suffix is a shortened form of Old Norse *gata*, a thoroughfare, a passage from one place to another. We need not, however, look to the ocean for this connecting link with

[1] Madsen, Sjæl. Stedn., p. 207; so, too, Erichshale.

[2] D. B., Hale. But Hale may be an early English form of *hole*, meaning hollow; see *Notes and Queries*, October 24th, 1868.

nations of the North, for we find it abundantly in our streets[1] and roads.[2] In many of the towns, situated in what was once Danelâgh, *gate* almost usurps the place of the more familiar street, and is still attached to some of the country roads.[3]

When we hear farmers and graziers talk of the Fitties, it is interesting to know that they are using a term which has been handed down amongst the inhabitants of the sea-marsh for a thousand years, a term perfectly well understood by Lincolnshire men, but strange to other ears. The word signifies the out-marsh, or land lying between the sea-bank and the sea. It is a genuine specimen of Old Norse, little modified either in form or meaning; *fit*, plural *fitjar*,[4]

[1] So late as the seventeenth century *gate* was often, if not generally, printed *gat*. In a map of Lincoln (1610) we find Pottergat, Ball Gat, Clasket Gat. But side by side with these we find Gateburton, which in earlier records is Gatt Burton.

[2] *e.g.* Rottergate, Rowgate, Sturgate; cf. also Gate Burton. The usual name for *street* in Denmark is *gade; gade* is also a road, and one of the commonest local names in the country is Gadeby. It is quite possible that our Gaytons are connected with this word. The same word as our *gate* and *gat* is to be recognized in the *ghats* or *ghauts* (Sanskrit, *gati*) of India. On the probable distinction in radical meaning and origin between *gate*, road, and *gate*, a way of entrance, etc., see Wedgwood's Contested Etymologies.

[3] Close to Gatt Sand will be found on the map the name of West Mark Knock. Many of the sand-banks off our coast and in the Wash are known by the name of *knock*, *e.g.* Inner and Outer Knock, Lynn Knock, etc. Mr. Munford (Norfolk Local Names) has referred this word to Icelandic *knjúkr*, *knjúkr*, a knoll, crag. Perhaps Danish Dial. *knok*, a mound, is still more to the purpose (see Molbech); but *knock* is so common in English local names, in the sense of *knoll*, that it is better to refer it generally to Gaelic *cnoc*, a knoll, or Welsh *cnwc*, a lump, swelling.

[4] Old Norse *fit* is represented in modern Danish by *fed*, a flat strip of land, especially by water; also an isthmus. It occurs commonly as a suffix

is the meadow-land bordering a lake or firth, and is often mentioned in ancient writings of the North.

By the name of Mardike, a large drain that runs into the sea at Saltfleet, we are reminded of the time when Norse words were more numerous in Lincolnshire than they now are, and when *mar-dík* meant sea-drain,[1] just as *mar-bakki* meant sea-bank and *mar-álmr*, sea-grass.[2]

The word *ness*[3] is one with which we are thoroughly familiar. It is used (generally, though not exclusively, as a suffix) wherever the Norsemen made their way. All down our coast, from Northumberland to Kent, we find it in such names as Scalby Ness, the Naze, Sheerness, Dungeness. As might be expected, the counties which claim the greatest number of the *nesses* are Yorkshire and Lincolnshire. Thus, in the county of Lincoln, we have Trent Ness, Durtness, Chowder Ness, Belness, Clee Ness, Skitterness, Skegness. Occasionally we find the original *ness* distorted into *house* or *nest;* Gunness is often written Gunhouse;[4] Sandness has been turned

to denote a low tongue of land by the shore, *e.g.* Vesterfed and Osterfed (Madsen, Sjæl. Stedn., p. 202). There is a place called Fitiunk in L. C. D. There is a parish in Norway called Fitje.

[1] This explanation of Mardike is perhaps supported by the local name of Marfleet in Yorkshire, near Hull. There is mention of a place called Marsticros in the neighbourhood of Wainfleet in Hundred Rolls. The first part of this name might with some reason be traced to *marr*, sea, and *stigi*, path.

[2] *Mar-álmr* is most likely the original of our marram grass, *Psamma arenaria.*

[3] Old Norse *nes*, a promontory.

[4] This corruption began early, and it is curious to observe the intermediate forms of Gunusse (R. C.) and Gunneys (C. R. C.).

into Sandsnest, just as Skegness has, by popular consent, become Skegsnest.[1]

A curious relic of a condition of things never likely to return is found in the name of the Ness Wapentake. Nearly thirty miles of fertile plain now lie between Gretford (a central point in this division of the county) and the sea beyond. The name of Ness was given to this wapentake, when the fertile plain, now intersected by the Great Northern Railway, was a vast mere. Here and there might be a slight rise where English colonists had built their homes, but the general condition of the country was that of fen. This wapentake occupies the south-western corner of the county; it is bounded on

[1] The *ness* in Skegness, as in some other cases, indicates a change in the coast-line. There is nothing now that could be called a *ness* nearer than Gibraltar Point, four or five miles to the south. It is well known, however, that, within historical times, the sea has greatly encroached upon the land between Grimsby and Wainfleet. Strange, in other ways too, have been the vicissitudes of this place. It would doubtless rejoice the heart, as well as astonish the mind, of Skeggi, could he rise from his grave and see the modern improvements that have embellished the town, of which he may be presumed to have been the founder. For Skegness, we must bear in mind, had fallen from its high estate. Leland, in his Itinerary, says that he went "to Skegnesse, sumtyme a great haven town, a four or five miles of Wilegripe. Mr. Paynelle sayid onto me that he could prove that there was ons an haven and a towne waullid, having also a castille. The old towne is clene consumid and eten up with the se. Part of a chirch of it stode a late. For old Skegnes is now builded a pore new thing." Leland would not dare to call the Skegness of our day "a pore new thing." We will hope that no future Itinerant, travelling that way, will have again to cry "Ichabod" over ruined splendour and decayed importance. Wilegripe is mentioned as Wilgripe by Holinshed as one of the seaports of Lincolnshire. It, perhaps, like the old town of Skegness, has been swallowed by the sea. Among the many seaports mentioned by Holinshed (some very insignificant), Skegness does not appear, so completely had its harbourage perished.

the south by the river Welland, and abuts upon the fenland, into which it stretches as far as Littleworth. A thousand years ago, the name of Ness really denoted the nature of the situation; now, such are the changes wrought by the industry of man, the designation, which still clings to the district, seems strangely inappropriate.

Another name which decisively attests the change that has taken place in the Lincolnshire fens is that of Wigtoft. This place is now six miles from the coast-line, but the name was given when the sea covered the larger portion of the area now occupied by the parishes of Bicker,[1] Swineshead, Wigtoft and Donington. Wigtoft is "the village in the creek," and in the early records is invariably spelt Wiketoft.[2] This inlet of the sea appears to have been called the Swin,[3] and has left its trace in the name of Swineshead, a place which formed perhaps the limit, in one direction, of the navigable channel.[4]

[1] Bicker is considerably further from the sea than Wigtoft, yet is known formerly to have possessed a haven and twenty salt-pits. (See Anderson, Lincoln Pocket Guide, p. 37.)

[2] Old Norse *vík*, a bay or creek. A viking is one who frequents the inlets of the sea. Wigtoft (like Wigford, see below) has followed the Danish, which has *vig* for Old Norse *vík*.

[3] Or Swin Water, Aqua de Swin (Hundred Rolls). This, it is possible, might be identified with *Svin* in the list of British rivers, gathered from ancient Norse literature, given on the last page of Cl. and Vigf. Dict. We can hardly be wrong in regarding this Swin as identical, or at least cognate, with Dutch *zwin*, a creek, a bay. Possibly *geul*, in the same language, and with much the same meaning as *zwin*, may account for the name of Goole on the river Ouse; and it is noticeable that the next village to Goole is Swinefleet.

[4] There was formerly a haven at Swineshead near the Market Place. (See White's Lincolnshire, p. 757.) Besides Aqua de Swin, we find men-

Thus, too, the names of Wigford[1] in Lincoln, and Canwick close by, point back to the time when thousands of acres now under cultivation were given up to fowlers and gosherds. The tide then flowed up the river Witham to Lincoln, and the low-lying suburbs of the city were built upon the very edge of genuine fen. Wigford was formerly spelt Wikeford.[2] Close by is Canwick Hill, which, in earlier days, must have risen almost sheer from the river swamp, and there is good reason to suppose, from the prefix in one case, and the suffix in the other, that these names were given when the city of Lincoln was in the hands of the Danes.[3]

The ancient haven at Winteringham is known as Flashmire, but the creek is now almost silted up, and lies at a distance of three quarters of a mile from the present haven.[4] The first syllable of this name looks

tion in early records of Holleflet, the termination *flet* indicating that it was a tidal river. This name is still found, though corrupted, in Hoftlet Stow, a hamlet in Wigtoft.

[1] St. Mary Wigford.

[2] Or Wikerford, as Leland gives it. "I hard say that the lower parte of Lincoln Town was al marisch and won be policy, and inhabited for the commodite of the water" (vol. i. p. 31). This portion of the town was still marshy when Leland visited it. If Wikerford is correct, the *r* of the genitive appears to be retained; *vík*, gen. *víkr* (Cl. and Vigf. Dict.).

[3] Mr. Freeman has seen in the name of Wigford a possible record of the struggle by which Lindum Colonia passed into English hands. Wigford, *i.e.* the ford of the battle (Anglo-Saxon, *wig*). But Mr. Freeman notices the original spelling as being against this suggestion. "I hope I am right in connecting the name of Wigford with *wig*, battle, but I tremble a little when I find that Roger of Howden (vol. i. p. 216) spells it Wikeford." (E. A. Freeman, Lindum Colonia, *Macmillan's Magazine*, 1875.)

[4] So in Stukeley's day: "The old haven mouth at Winteringham, called Flashmire, now some distance inland from the constant deposits and intakes." Winterton and Winteringham have been thought to owe their

very much like the Danish *flaske*, which, when used in a local sense, sometimes means a small creek surrounded by meadows.[1] Just such must have been the situation of Flashmire in former times.[2]

Höfn, hafn is the Scandinavian equivalent of harbour or port,[3] and its universal, instead of occasional, use on the Lincolnshire coast may be taken to attest the ascendancy of the Danes in these parts. A harbour is unknown in Lincolnshire ; and Tetney Haven, Saltfleet Haven, and Killingholm Haven, may be compared with Milford Haven, Whitehaven, and other names in those parts of England where the Northmen settled.

The name of Heynings, at Knaith, on the river Trent, preserves most probably the record of a word derived from the Danes, and long obsolete in Lincolnshire, but which certainly survived in Scotland until the seventeenth century.[4] This is *heavenning*, or *heavenning place, i.e.* a harbour, mentioned in ancient Scottish deeds ; and so, or nearly so, was the modern Heynings spelt in earlier times.[5] Very unfamiliar at the present day, the name was formerly better known on account of a Cistercian nunnery that stood here, and of which the present parish church of Knaith formed part. If such be the origin of the name, we have in Heynings an

names to the fact that they were the winter quarters of marauding Danes (Lincoln Pocket Guide, p. 80).

[1] Madsen, Sjæl. Stedn., p. 203.

[2] But cf. *flosh* and *flush* (Jamieson, Scotch Dict.); also *flash*, *flosche*, and *flosh* (Halliwell).

[3] Copenhagen is the English distortion of Kjöbenhavn.

[4] See *heavenning*. (Jamieson, Scotch Dict.)

[5] *Hevening*.

indication of one of the points in the Trent used by our forefathers as a mooring-place, or station,—a purpose for which its situation admirably adapted it.

The fertile pastures, however, that slope gently towards the river at this spot, suggest another derivation, which is, in itself, as probable, and not less surely to be traced to the Northmen. The word *havning* is still used in Norway for a pasture, and survives to the present day, much nearer home, in the Scotch provincialism *haining*, an enclosure or enclosed pasture. The difference between the two derivations thus suggested for Heynings is more apparent than real, since Old Norse *höfn*, *hafn*, means pasture [1] as well as harbour, a peculiarity maintained in modern Norse by the two words *havn*, a haven, and *havne*, pasture.[2]

There can be no doubt whatever that the word *stather* was introduced by the Danes to our coast and to the Trent side. A glance at a map of Iceland will show that this term *staðr*, with its plural *staðir*, is very common in the local names of that country. The plural, in ancient Scandinavia, was in use before the singular, which only came into vogue after the conversion of the island, and was then used to denote an ecclesiastical establishment.[3] Doubtless our Lincolnshire *stathers* at

[1] It is not unlikely that the Old Norse *hafn*, a pasture, is to be found in Benniworth Haven, a name now attached to some artificial water in the parish of Benniworth, but which probably existed long before the ponds were made.

[2] The explanations given above are more natural than *hafn-eng*, the haven-meadows; but this, too, is quite a possible origin.

[3] Thus the names Höskuldstaðir and Alrekstaðir date from pagan times, and the *staðir* simply expresses settlement; but Hraun, when

Flixborough, Burton, and Theddlethorpe, represent the primitive *staðir*, which originally meant an abode, or station.[1] Wherever it is found in Lincolnshire, it signifies a landing-place, and possibly marks the scenes of some of the earliest Danish settlements in Lincolnshire.

In closest connection with *staðr* is *stöð*,[2] a harbour, which is probably the original of *staithe*, a word still in common use in parts of Lincolnshire. It now means[3] a portion of the foreshore of a river kept up by faggots, but its former meaning was undoubtedly identical with that of *stather*. At Gainsborough there is a spot called Chapel Staith, to which tradition points as the burial place of many Danes.[4]

The name of Ferriby[5] carries us back to the days

enriched with church and church endowments, became Staðar Hraun, Melr became Mel-staðr. (See Cl. and Vigf. Dict., *staðr*.)

[1] The word has been reduced to *sta* in the western islands of Scotland, *e.g.* Skegirsta, of which the Gaelic form is Sgiogarstagh ; cf. Skeggjastaðr, in Iceland ; so Scarista, cf. Skara-staðr, in Iceland. In the Orkneys the word has undergone strange fortunes. In 1502 it was represented by *stath*, *staith*, *staythe*. Before 1595 it had been reduced to *sta ;* this again was drawn out into *stane*, which has now generally become *ston*, *ton*, or *toun*. Grymestath, 1503, now Gremiston (Captain Thomas, Hebrides).

[2] It is not impossible that *stather* itself is, in its origin, the gen. or pl. of this word. *Stöð*, gen. and pl., *stöðvarr*. The plural was in very frequent use (see Cl. and Vigf. Dict., *stöð*). *Staðir* is certainly much nearer in sound, but has not, like *stöð*, the radical meaning of harbour or landing-place. The harbour of Skard, in Iceland, is called Stöð, and there is a place mentioned in Landnámabók, Stöðvarfjördr (see Cl. and Vigf. Dict.).

[3] M. and C. Glossary, p. 236.

[4] Anderson, Lincoln Pocket Guide, p. 73. The word *staithe*, in the sense of landing-place, is in common use in Cleveland (see Cleveland Glossary). There is a fishing village called Staithes, a few miles north of Whitby.

[5] Old Norse, *ferja*, Danish, *færge ;* cf. Færge-gaard, in Denmark.

when Lincolnshire and Yorkshire were the constant resort of Danish fleets, which divided their attention almost equally between the two counties. Accordingly, we have, on the north bank of the Humber, North Ferriby, and on the opposite side, South Ferriby.

And now, leaving the coast, we may pass to the rivers and springs, which by their names, or names connected with them, bear record to the Danish invasion.

It is well known that the river names, over the greater part of Europe, are of Celtic origin. England is no exception to this rule, and in Lincolnshire we find the charateristic names of Don, Esk,[1] Glen, and Bain. Some, however, of the streams, though apparently none of the larger rivers,[2] may claim connection, through their names, with the Northmen who settled on their banks.

Wherever we come across a *beck*, we probably have evidence of Danish occupation, and every rivulet in Lincolnshire is thus designated. But with this generic termination is sometimes joined a descriptive prefix. Such is the case in Holbeck and Fulbeck, which have their Norman equivalents in Houlbec[3] and Foulbec, rendered by Mr. Isaac Taylor "the brook in the hollow" and "the muddy brook."[4] Of Skirbeck mention has already been made. Skeggerbeck may be the corruption of Skógarbeck, the beck in the woods, or, like Skegness, it may derive its name from some in-

[1] Louthesk, probably the same as the River Lud. There is a place called Eskham or Eastholme in Marsh Chapel.

[2] Unless the *holme* in Ancholme be regarded as creating an exception.

[3] Cf. also Holbæk, Denmark.

[4] Words and Places, p. 124.

dividual Skeggi.[1] In Stoke Rochford there is a Cringle Brook, and in Roxby a Cringle Beck. In such names we have the Old Norse *kringla*,[2] circle, here used no doubt to mark the winding, circuitous character of the channel.[3] Swallow Beck, near Lincoln, may be the modern corruption of Svalr-bekkr,[4] cool stream, and would then answer to Coldstream on the Tweed, Cawdbeck in the Lakes, Caudebec in Normandy, Coldbatch in Shropshire, and Kaldbakr in Iceland.[5] The name of Saltfleet[6]

[1] In the Hebrides there is a Skegirsta, which Captain Thomas identifies with Skeggjastaðr in Iceland, and Skeggestad in Norway, and derives from Skeggi. The Gaelic form of Skegirsta is Sgiogarstagh.

[2] The same word *cringle* survives as a nautical term. Cf. also the Lincolnshire provincialism, *crinkle*, *i.e.* to form into loops, as with unwound thread (M. and C. Glossary).

[3] There is a place marked in the map of Isle of Man as Cringle, and there is a Cringleford in Norfolk; cf. also, in Denmark, Kringeltoft, Kringelum, Kringle Ronnen.

[4] This conjecture is corroborated by the fact that the river Swale, in Yorkshire, is most likely to be identified with *Svöl* in the Icelandic literature of the thirteenth century, *svöl* being the fem. of *svalr* (see list of British rivers on the last page of Cl. and Vigf. Dict.). *Svala-lind* = refreshing stream (see Cl. and Vigf. Dict.). The word *svala* is found in several names in Sjæland (see Madsen, p. 293), but usually in the sense of wet, swampy. In this sense the word *svał* or *svale* is still used in Jutland, though the ordinary meaning in Denmark is *cool*. Looking to the bleak and hilly situation of the village of Swallow, it would not be very rash to suggest the same origin for this name, which would correspond with Svallerup (anciently Swalethorp) in Denmark (see Madsen). But if, as seems likely, the suffix be Old Norse *haugr* (*how*), it is more natural, perhaps, to connect Swallow with *Svalr* as a nickname, since the word is found as such in the Biskupa Sögur. *Svala*, a swallow, was only used as a female personal name (see Cl. and Vigf. Dict.).

[5] I give Kaldbakr on the authority of Mr. Taylor (Words and Places, p. 124); but the use of the word *bekkr* is scarcely known in Iceland, the word *lækr* having been employed in that country from the earliest times (see Cl. and Vigf. Dict.).

[6] Saltfleet was a place of very considerable importance in the middle ages.

is so closely connected with the Danish settlement of Saltfleetby, that we may perhaps see in the suffix the Old Norse *fljót*, rather than Anglo-Saxon *fleót*. It is a name which might be given to any tidal river, but the prefix may have reference to the saltpits for which this coast was once famous.[1]

Before leaving the river names we may notice the term *rack*, frequently found in connection with the Trent. In meaning it appears to be identical with *reach;* and, accordingly, associated with Marton, Carlton, and Winthorpe Rack, we find Knaith and Hamble Reach. To this day, in some parts of Lincolnshire, *outreach* is pronounced *outreak*, and there can be little doubt that *rack* is from the Old Norse *rekja*,[2] Swedish *räcka*, Danish *rekke*, to unwind, which is the exact meaning of the word *reach* when applied to a river.[3]

Beckering, about half a mile from Holton, and parochially one with it, looks like a modern form of Old

[1] As a fact, the word *fleet* is not found except in connection with the tidal range; cf. Wainfleet, Fleet. Surfleet is now far inland, but in former times was visited by every tide. A *fleet* is strictly a creek or bay; it came to be applied to any channel or stream, especially if shallow (see Skeat's Etym. Dict., p. 211).

[2] *Rekja*, pret. *rakði*, p. part. *rakinn*. Also cf. Old Norse *rakna*, to unwind itself.

[3] In Scandinavian names *rack* appears to be used in the very similar sense of *bend* in sea or river; cf. Skager Rack. In Scotland *rack* = to stretch, to extend (see Jamieson); also see *reck*, to extend (Shetland); see also Skeat, Etym. Dict., *rack*, from *reach;* "the radical sense of *rack* is to extend, stretch out, and it is closely allied to *reach*." There is a place called Langrick on the river Witham. In an ancient charter connected with Kirkstead Abbey we find mention of Dokedich et Maga langraca. It seems not improbable, therefore, that Langrick is the corruption of Langrack or Langreak. In D. B., however, Langrick is Tric.

Norse *bekkjar-eng*, the meadow land among the becks.[1] The situation answers well to the description thus suggested by the name, for the present Beckering lies between two streams, which unite at Rand, a mile and a half to the south-west. The connection between Holton and Beckering, now confirmed by the parochial tie, may well date from the Danish conquest, for the one name supplements the other. *Eng*, meadow,[2] is still used in Iceland to denote the outlying pasture land, as distinct from the homefield known as the *tún*. Thus Holton with Beckering suggests the picture of a Danish farm in all its completeness; *Holtún*, the valley farmstead, *bekkjareng*, the outlying water meadows belonging to it.[3]

The village of Leake may have received its present name from pre-Danish settlers, for the word *leak* is used in the south of England in the sense of stream;[4] the fact, however, that *lækr*, and not *bekkr*, was, from the earliest times, and is, at the present day, the common word for brook in Iceland,[5] leads us to see in Leake a probable, though not certain, memorial of Danish occupation.

There is a point on the Humber shore called Skitter

[1] So we speak of water-meadows.

[2] Or rather the plural, *engjar*. (See Cl. and Vigf. Dict.)

[3] Cf. Bekker (?), Denmark.

[4] I have constantly heard it so used in the neighbourhood of Southampton.

[5] See *bekkr*. (Cl. and Vigf. Dict.) It is not unknown in Denmark; there is a place in Sjæland called Lekkende, formerly Lækkingæ (see Madsen, Sjæl. Stedn., p. 222); cf. East Leake, Notts., and Leake, Yorks. Possibly, Liquorpond Street, in Boston, may preserve to us the genitive of *lækr*, viz. *lækjar*, which is always found in compounds.

Ness. This Ness received its name from Ulceby Skitter and Halton Skitter, two streams, which fall into the great river near this point. These names appear to indicate that, in former times, the word *skyter* (still used in Aberdeenshire for a squirt, or syringe) was employed for *stream*.[1] Further, from the fact that the very form of this same word with which we are familiar, viz. *skitter*, is used generally throughout Scotland to express impure liquid, we may perhaps conjecture that these streams contributed their full share of deposit to the mud of the Humber bank.

By the side of these Skitters we may set Skidbrook, a village that takes its name from the stream that discharges itself into the sea at Saltfleet. Our forefathers called it the Skitebrook, or gliding stream, just as the Scotchman of our own day might call the beck that runs by his home.[2] It is interesting, too, to notice that, as the Schitebroc of Domesday Book and the Hundred Rolls has become our Skidbrook, so the two forms of *skite* and *skid* are found in Scotland, one representing Icelandic *skjóta*, or Anglo-Saxon *scítan*,[3] the other the modern Danish *skyde*.[4]

[1] Indeed, the word *skitter* seems to have been in general use. In a forged charter of Ædewulf of Wessex (A.D. 854) we read of "rivulus qui Scitere dicitur," and the same stream appears to be mentioned as Sciteres streám, in an authentic deed dated 938. This was in Somersetshire. Again, we read of Scyteres flód (*i.e.* stream) in Hampshire, in a deed of 967 (Kemble's Codex Dipl. Ævi. Sax.). There is a Skitters in Lancashire, and cf. Skietterup (?), Denmark.

[2] See *skite*, *skyt*, to glide swiftly. (Jamieson.)

[3] *Scítan*, another form of *sceótan*.

[4] Cf. English *scud* from Danish *skyde*. For provincial uses of *skite* and *skitter* see Halliwell and Jamieson.

Close to Belleau,[1] and ecclesiastically joined to it, is the village of Aby, the haunt, in summer time, of enthusiastic fishermen, who are probably not aware that the ground they tread takes its name from the stream, which yields the best sport of all the country round. The accented *á*, which forms the prefix, is the Old Norse form of a word that signifies *water* in many languages.[2] Aby is the "village by the water," and is but the Anglo-Danish reproduction of Aby in Sweden, Aaby in Denmark, and Abær in Iceland.

In tracing the course of a river in Lincolnshire, we often find the word *ford* replaced by *wath*, Old Norse *vað*.[3] Waithe[4] may, or may not be, a corruption of this word. In former days, the stream that runs through this village towards Tetney was doubtless much larger than at present, and the name of Wath would have been natural enough. As the river shrank and the ford thus became of less importance, the name might lose its

[1] Belleau may possibly be a Norman-French adaptation of the older name Elgelo, an adaptation easily suggested by the clear and plentiful springs that mark the spot. Belleau is a comparatively modern name. D. B., Elgelo; T. N., Helgelowe; C. R. C., Helgelawe; I. N., Hellowe; T. E., Hellawe. One is tempted to point to Old Norse *heilagr*, or Anglo-Saxon *hálig* as the possible origin; cf. Helland, in Norway, formerly Helgaland, and many other Scandinavian local names (O. Rygh, Minder om Guderne, p. 21). In Hundred Rolls we read of Alanus de Helgelofe, where the suffix suggests Danish *löv*, *lowe*, which appears to be the equivalent of English *hlaw*, hill (Madsen, Sjæl. Stedn., p. 228).

[2] Old Norse *á*, Latin *aqua*, Gothic *ahva*, Anglo-Saxon *eá*, French *eau*, etc.

[3] Danish *vad*.

[4] D. B., Wade. The derivation suggested above for Waithe is supported by the fact that the present Wath in Yorkshire is Wade in Domesday Book.

meaning and, consequently, its original pronunciation. A very natural change of this kind has taken place in the name of Langworth. Langworth is the modern form of Langwath.[1] This place was probably of greater importance formerly than now, and may have derived some consideration from the neighbouring Abbey of Barlings. The road from Lincoln to Wragby crosses what is now the Langworth river at a spot, which was originally known as Langwath. A bridge now spans the stream, the ancient fording-place has been forgotten, and, curiously enough, the village, which received the name of Langwath from its connection with the river, has now given that name to the river itself; yet in so corrupt a form as completely to disguise its origin and history.

From streams we may turn for a moment to springs. Kellwell, a spring in Alkborough, affords an instance of a common word losing its meaning and having to be explained by the same word in another language,[2] for the suffix appears to be simply the English equivalent of Old Norse *kelda*, which survives in the prefix. It is

[1] In early records it is almost invariably Langwath. In Hundred Rolls it is both Langwath and Langwayt, which may throw light upon the change of Wath into Waithe. Few places are more frequently mentioned than Langwath in medieval documents. There is still a road from Lincoln called Langworth Gate, which is the Langwath Strete of Hundred Rolls. There is a place called Langwath mentioned in the L. C. D. of Denmark. In Lincolnshire we have Shearman's Wath, Wellbeck Wath, Lady Wath, etc. With Welbeck cf. Velbek, Denmark.

[2] Unless *kell* should be Old Norse *kjölr*, a keel, used to denote a hill (see Chapter ix.), a derivation suggested by the situation of Kellwell on the Trent Cliff.

possible that Kelby[1] might be explained in the same way. It is much more than possible that Calcethorpe originally took its name from *kelda*. Leland notices a place called Killesthorpe, or Skellesthorpe, three miles[2] west of Louth, "where riseth a great brook called the Bane."[3] In Domesday Book this place appears as Calestorp, but in Taxatio Ecclesiastica (A.D. 1291) as Kellesthorpe. It is hardly rash to suppose, then, that the name was taken from the springs that issue in the river Bain. Old Norse *kelda*, Danish *kilde*, is found in the provincial dialect of Jutland in the various forms of *kield*, *kjæl*, *kiaale*, and *kiale*, and it would therefore be difficult to say what particular form of the word was originally represented by our modern Calcethorpe.[4]

In Springthorpe we appear to have a Saxon prefix with a Danish termination, and this may be the case; not necessarily, however, for, although Old Norse *springa*, to leap, is not applied to water, the modern Danish *spring* is frequently so used, and, in this sense, enters into the formation of such local names as Springborg, Hjortespring.[5]

The Isle of Axholme is mentioned by Mr. Isaac Taylor as yielding a remarkable specimen of etymology.[6] In this name four different races of settlers are repre-

[1] Cf. Kjeldby in Denmark, formerly found as Kælbii, Kelby, and Kæthelby. (Madsen, Sjæl. Stedn., p. 215.) Wheldale, Yorkshire, in Domesday Book is Queldale; Bakewell, Derbyshire, is Badequelle.

[2] Really six miles. [3] Itin., vol. vii. p. 39.

[4] It is also possible that Withcall, Calceby, and Calcewaith are from *kelda*.

[5] Madsen, Sjæl. Stedn., p. 243. [6] Words and Places, p. 240.

sented. *Ax*, another form of *Esk*, is of Celtic origin, and saves from oblivion the water that once surrounded this district.[1] The English, who followed, added *ey* and made it *Axey*, which still survives in the large parish of Haxey. The Danes came next and marked it for their own by the addition of *holme*, whilst more recent occupants have done their share, by first corrupting *Axeyholme* into *Axelholme*, then cutting Axelholme down to Axholme, and finally by lengthening it to "*the Isle of Axholme*."

There are local names in Denmark which favour the idea that Washingburgh may have been so called by the Danes from the nature of the situation. It is easy to see that, in former times, this spot was almost, if not quite, an island, rising conspicuously from the midst of lake and swamp stretching far and wide on both sides of the Witham. *Vase*,[2] the Danish form of Old Norse *veisa*, a pond of stagnant water, is often used in Danish local names, to describe the swampy character of the situation,[3] and such names as Vassingröd, Vasevei, Passebæk (originally Wasebec), suggest a similar derivation for Washingburgh. Probability, however, will still point to the great family of Wasing as the founders of this place.

[1] See Leland's visit to Thurne (Thorne), Heathfield (Hatfield, the Hethfelth of Bede) and Axholme; he evidently travelled in this district much more by boat than coach. (Itin., vol. i. p. 39.)

[2] There is also *vassen*, wet, watery.

[3] Madsen, Sjæl. Stedn., p. 252. Mr. Mädsen, however, observes that these place-names may be derived also from bundles of faggots (still known in some parts of Scandinavia by the name of *vase*), laid on watery places to make them passable. See also L. C. D., p. 120, note to Hokis *vase*.

Dogdyke is usually, and with good reason, held to be a slight corruption of Dockdyke.[1] This name has been regarded as the only surviving memorial of a dock, that once existed at this point of the Witham for the convenience of ships, in those days, when the tide flowed as far as Lincoln, and vessels, bound for that city, paid toll at Dockdyke.[2] It is, however, perhaps more probable that the name was given by the Danes long before any dock was built. Old Norse *dökk*,[3] means a pool or pit, and to this day, close to Dogdyke station, is a large area of unreclaimed swamp,[4] which must once have been a deep pool in the midst of surrounding fen, and may have given a name to the place.

[1] In Hundred Rolls it is variously spelt as Doccedik, Dockedigg, Docedig, and Docdic.

[2] As late as 1265 (Anderson, Lincoln Pocket Guide, p. 29), and even later, for Dockedik is mentioned more than once in the Hundred Rolls in respect of tolls.

[3] Latham derives *dock* from Old Norse *dökk ;* but Professor Skeat, in his Etym. Dict., does not mention this word, and while pronouncing the history of the word to be obscure, refers to Old Dutch *dokke*, a harbour ; Danish *dokke*, Swedish *docka*, German *docke*, Low. Lat. *doga*, ditch, canal. Wedgwood, however, suggests quite a different derivation (see his Contested Etymologies).

[4] This swamp is perhaps as nearly a relic of the Fens as may be found in Lincolnshire. In addition to all the commonest water plants, I have found the following upon the spot, *Utricularia vulgaris*, *Ranunculus lingua* (Spearwort), *Hottonia palustris* (water-violet), *Stellaria glauca*, *Thalictrum flavum*, *Sium latifolium*, etc.

CHAPTER XI.

RECORDS OF ANIMAL AND VEGETABLE LIFE.

"Yon lonely Thorn, would he could tell
The changes of his parent dell,
Since he, so grey and stubborn now,
Waved in each breeze a sapling bough;
* * * * * *
'Here in my shade,' methinks he'd say,
'The mighty stag at noontide lay;
The wolf I've seen, a fiercer game,
(The neighbouring dingle bears his name,)
With lurching step around me prowl
And stop against the moon to howl;
The mountain-boar, on battle set
His tusks upon my stem would whet,
While doe and roe and red deer good
Have bounded by through gay green-wood.'"

Marmion.

In any considerable number of local names, whatever race or language they represent, we can trace the record of certain forms of life, which did once, even if they do not now, characterize the district. No doubt some uncertainty may be charged against the suggested origin of a few amongst the names that will be considered in this chapter; many, however, of the derivations are beyond question, and even in those which are most purely

conjectural, there is at least some show of reason and probability.

The well-known name of Derby, which, under Danish auspices, replaced the earlier North Weortig,[1] has always been regarded as a proof that the neighbourhood of that town was, in the tenth century, a wild uncultivated tract, abounding with game.[2] Lincolnshire, too, can boast, though in a humble way, of a Derby, for such is the name of a hamlet belonging to Burton-on-Stather. The deer, the wolf, the boar and the wild ox have long since disappeared from the spot; but the name survives to tell of the time, when Lincolnshire folk were greater hunters than farmers, and when bad seasons were less disastrous than nowadays. To this Derby we may, with some probability, add Derrythorpe[3] in the Isle of Axholme, which may well be a slight modification of Dýrathorp.[4]

The fact of the red deer's horns having been found on the spot does not necessarily connect itself with the name of Hartsholme,[5] near Lincoln, inasmuch as every moor and beck in the county yields similar remains; yet it is probable that this name, like Hjörtholm,

[1] *i.e.* Northworth.

[2] Old Norse *dýr*, like the Saxon *deór*, embraces all four-footed wild animals. This comprehensive use of the word was not obsolete in Shakespeare's time; cf. "Mice and rats and such small deer," *King Lear*, Act III. sc. 4. We probably have a relic of this more general use in the Lincolnshire provincialisms *heeder* and *sheeder*, *i.e.* male and female sheep (see M. and C. Gl., p. 132).

[3] Unless Stonehouse is right in saying that Derrythorpe is a corruption of Deddythorpe. It has also been conjectured that Driby is a corruption of Derby, but this is improbable.

[4] Cf. Dýrafjörðr and Dýra-staðir, in Iceland, Dyrbye, etc., Denmark.

[5] A connection suggested in White's Lincolnshire, 1882.

in Denmark, is a record of this particular kind of game,[1] which was abundant in many parts of the county when the Danes settled in it.[2] Hjörtr, however, was not an uncommon name[3] amongst the Northmen, and it is quite possible that in our Hartsholme we have only a personal memorial.

Time was, when the wolf haunted every forest in the kingdom. As the natural foe of man it was doomed to destruction; yet it was not until a recent date that the last of the species was seen in Britain. From the full and interesting records collected by Mr. Harting, it appears that the wolf finally disappeared from England in the reign of Henry the Seventh,—the dales of North East Yorkshire being probably its last stronghold.[4] In Scotland it lingered on until 1740, whilst in Ireland the last recorded capture was from the Wicklow mountains about the year 1770.

[1] Old Norse *hjörtr*, gen. *hjartar*; Danish *hjört*; Anglo-Saxon *heort*.

[2] The red deer roamed over some parts of the county to a comparatively late period. In Leland's time they were plentiful on Thorne Waste and round Hatfield. "The quarters about Heathfield (Hatfield) be forest ground, and though wood be scars there yet is great plenty of red deere that haunt the Fennes and the great mores thereabout, as to Axholme-warde and Thurne village." (Itin., vol. i. p. 37.) James I. hunted the red deer in this locality; and from a circumstance narrated by Sir C. Anderson (Lincoln Pocket Guide, p. 76), they seem to have been plentiful in the beginning of the eighteenth century.

[3] It occurs in the Landnámabók.

[4] John of Gaunt is said to have killed the last wolf in Yorkshire in the WestRiding (see Green's Making of England, p. 255). But Mr. Harting clearly proves that the animal was comparatively common at the close of the fourteenth century in the neighbourhood of Whitby, where it lingered until the reign of Henry the Seventh. (Harting's Extinct British Animals, p. 148.)

At what date Lincolnshire became completely free from this pest it is impossible to say, but since the county was never, within historical times, densely wooded, it may have been extirpated at a comparatively early period. It is somewhat remarkable, moreover, that, although Mr. Harting gives historical notices connected with the wolf from twenty-three different counties, Lincolnshire (next in size to Yorkshire), is not amongst them.[1]

It cannot be said with certainty,—it can hardly be advanced with confidence,—that we have any Danish local names to remind us of the ravages of this animal; yet it is not impossible that those of Wragby, Wraggoe, Wrawby, Wragholme, when first given by the Danes, had reference to the wolf.[2] Other suggestions might be made, but by far the most probable derivation

[1] Though every county bordering on Lincolnshire is mentioned, viz. Yorkshire, Nottinghamshire, Leicestershire, Northamptonshire, Cambridgeshire and Rutland.

[2] *Wraggoe*, a wapentake, D. B., Warago; Wragby (a small town in Wraggoe), D. B., Waragebi; Wrawby near Brigg, D. B., Waragebi and Wirchebi; Wragholme, not mentioned in D. B., but in Hundred Rolls Wargholme, so, too, in C. I. (Edward I.); cf. Welfholme, in Messingham. The first three of these names are connected with a part of the county where the wolf is likely to have most abounded and survived the longest. Edmunds (Names of Places) suggests as a derivation some personal name connected with Danish *vrag*, wreck, and meaning *to destroy*; "Wragby (Yorkshire and Lincolnshire) the abode of the Danish destroyer." It is more than possible that most of these places, if not all, are named after a person; but even then the name of the person would be *Vargr*, which might be given to a chief of great ferocity, or to one who had been guilty of sacrilege (for an act of profanity, Frithiof, the hero of the Saga, was called "Varg i Veum," *i.e.* wolf in the sanctuary); and the analogy of such names as Aslacoe, Haverstoe, etc., would certainly lead us to connect Wraggoe with a personal name. Whatever may have been the case in regard to the other names, the probability is great that Wragholme was so-called as being a well-known haunt of the wolf.

of the prefix in these names is Old Norse *vargr*, the ordinary term for the wolf amongst the Northmen. When contemplated in connection with Odin, to whom it was sacred, or when, from its fierceness, strength and tenacity of purpose, it typified the warrior, this animal was honoured with the name of *úlfr;* but, as viewed from a more practical point of view by the farmer and shepherd, it went by the less complimentary title of *vargr*.[1] Is it not then possible that Wragby, Wraggoe and Wragholme hand down to us the story of the war waged by our forefathers with this dangerous foe, until it ceased to haunt the woods and roam over the wolds of Lincolnshire? While the name of Wragby may thus tell of the wolf, that of Scullar Wood betokens the presence of the fox, once as unmercifully persecuted as the wolf, although now enjoying the double privilege of being carefully preserved and pitilessly hunted. *Skollr* is a common Norse word for the fox, and Scullar Wood may be regarded as the ancient Danish equivalent of our fox covert.[2]

It is the general opinion that many of the local names derived from swine refer not to the tame, but to the wild animal, which, like the wolf, abounded throughout the kingdom in earlier days. This view is strengthened,

[1] For *vargr*, see Cl. and Vigf. Dict. This word, in the ancient Saxon of the Heliand, is *warag*, which is identical with the form found in D. B., Waragebi. The word *varg* is still used in Norway as a synonym for *ulv*. The English word *worry* is connected with *vargr* (see Skeat's Etym. Dict.). The English surnames *Weary* and *Wearge* are probably the lineal descendants of Anglo-Saxon *wearg*, wolf, outlaw.

[2] Skollr may, however, mean evil spirit; woods were accounted a favourite haunt of fiends.

at least for Lincolnshire, by the fact that such names in Denmark as Svinö, Svinbek, Svinning, are, by the best authorities, referred to the wild boar of the woods rather than to its domestic representative.[1]

Swinethorpe,[2] near Lincoln, Swinthorpe in Snelland, and probably Swinhop,[3] near Binbrook, may therefore not only remind us of the large consumption of *pig-cheer* in the household of an ancient Dane, but may also preserve the memory of the wild swine which provided such exciting sport, as well as such excellent food for our ancestors.[4] The poet Burns, indeed, might further add that such names remind us of the Dane himself, who,

[1] See Madsen, Sjæl. Stedn., p. 275.

[2] Swinethorpe, however, may be a corruption of Sweynthorpe.

[3] There is a Swinhope near Middleton in Teesdale, where almost all the local names are Norse. Old Norse *hóp* is a small land-locked bay. In this sense it is often found in local names in Scotland (*e.g.* Kirkhope), as well as in Scandinavia. Still more frequently, however, is *hope* met with as a suffix in the names of inland places, and in this connection means a sheltered, sloping hollow between two hills, a description with which Swinhope well agrees. In this sense it is frequent in Scotland as well as Northern England, and Jamieson regards it as an adaptation of the original meaning of Old Norse *hóp* (an adaptation made easier by the fact that Old Norse *hóp* is probably connected with our *hoop*), in reference to its curved or circular form (see Cl. and Vigf. Dict., *hóp*). With Swinhope we may associate Claxby Hoplands, near Alford, a spot showing the same physical features as Swinhope. Skeat (Etym. Dict.) also derives the inland use of *hope* in local names from Old Norse *hóp*, a bay.

[4] We also have in Lincolnshire Swinstead, near Stamford, and Swin Wood, near Alford, names which may or may not have been given by the Danes. Swinderby has nothing to do with swine (see Chapter vii.). Swineshead received its name from an inlet of the sea, which in former days extended to this place, and was called Aqua de Swin (Hundred Rolls; see Chapter x.). It ought further to be observed that, in the Lake District, *swin* in local names sometimes has the force of indicating *an oblique direction* (see discussion of the prefix *swin* in various parts of *The Antiquary*, vol. i.).

like a wild boar out of the wood, overran the civilized world, rooting up and destroying wherever he went. The poet allows his patriotic zeal to carry him perhaps a little beyond the facts of the case, but expresses a general truth in the following stanza :—

> "The fell Harpy-raven took wing from the North,
> The scourge of the seas and the dread of the shore ;
> The wild Scandinavian boar issued forth
> To wanton in carnage and wallow in gore :
> O'er countries and kingdoms their fury prevail'd,—
> No arts could appease them, no arms could repel ;
> But brave Caledonia in vain they assail'd
> As Largs well can witness and Loncartie tell."[1]

The exact date of the extinction of the wild boar is uncertain. James the First hunted it in Windsor forest, and the same king was regaled with "wild boar pye" at Hoghton Tower, in Lancashire. The last known historical record of it is for the year 1683, in connection with Chartley, Staffordshire.[2] In regard to our own county, it may be assumed that the wild boar long survived the wolf. Wild boar hunting was clearly a popular pastime in the days of Peter de Chaceporc,[3] who flourished in Lincolnshire during the reign of Edward I. ; and long after his days no doubt the sport continued. The ancient seal of the Mayor of Grimsby

[1] Caledonia, vol. iv. p. 353, 2nd edit. Caledonia must be taken in a restricted sense, if it can be said that the Northmen assailed her in vain. It is true that in the south of Scotland they made little impression ; but to the west and north, as well as among the islands, they conquered largely and settled freely.

[2] Harting's Extinct British Animals, p. 102.

[3] Peter de Chaceporc appears in the Lincolnshire section of the Testa de Nevill.

represented a boar closely pursued by a dog, while in the rear a huntsman winds his horn. This device refers to the privilege possessed by the mayor and burgesses of Grimsby of hunting in the woods of the adjacent manor of Bradley,[1] the lord of which was bound once a year to provide a wild boar for their diversion.[2] There is, however, no record to show at what date the corporation last exercised this privilege, or when the last wild swine were seen in the woods of Lincolnshire.[3]

The secluded valley of Cadwell, in the neighbourhood of Louth, was known in earlier times as Cattedale,[4] and it is interesting to find the spelling of our directories corrected by those who dwell upon the spot, and still speak of Caddle.[5] It would be very rash to assert that, in this name, we have a notice of the wild cat, so common throughout the kingdom in comparatively recent times; yet it may be, that we here have the record of this animal now extinct in every part of England and Wales, and lingering only, so far as Britain is concerned, in the wilder parts of Northern Scotland.[6]

[1] A part of this wood is still in existence.

[2] See Shadows of the Past, Lincoln Arch. S. Report, p. 6, 1859.

[3] The ancient device upon the shield of Grimsby has been replaced by another. In the later escutcheon, the connection with Bradley Wood is commemorated by two oak branches, whilst the wild boar courant is replaced by three boars' heads. (Harting, Extinct British Animals, p. 87.)

[4] It is, therefore, quite a mistake to suppose that Cadwell is the East Anglian form of Chadwell.

[5] This, however, would be by no means conclusive against Cadwell being the correct form, since the common people habitually omit the *w*, *e.g.* Tathell for Tathwell, Burrell for Burwell, etc.

[6] The counties of Sutherland, Ross, and Cromarty are at present the head-quarters of the wild cat. It does not occur in Caithness, but is still met with in the northern parts of Argyleshire and Perthshire (Alston,

It may perhaps be added that the predatory habits of the wild cat seem to suggest a connection with the adjacent valley of Dovendale,[1] a name which is itself a record of animal life, and tells us that, like ourselves, the ancient settlers in our county—

> "heard the blue dove, crying out
> Upon the treetop's branching wand."

Or it may be, that the cat, from which this dale received its name, was the marten cat, still occasionally trapped in this part of the county. Old Norse *köttr* (genitive *kattar*), although applied to the domestic cat, originally meant the marten or weasel,[2] and it is possible that both Cadwell (Cattedale) and Catta Furze (in the north-west

Fauna of Scotland, p. 11; see also Colquhoun, The Moor and Loch, vol. ii. p. 76, 4th edit., and J. A. H. Brown, F.Z.S., Notes on the Rarer Animals of Scotland, *Zoologist*, Jan., 1881). In Bell's British Quadrupeds, however (2nd edit., p. 222), the wild cat is said to be still found in the woods of Northern England, the mountains of Wales, and some parts of Ireland. It is, however, almost certain that the true wild cat is now confined to Scotland.

[1] This name, in spite of the suffix, can hardly be regarded with certainty as Norse. The insecurity of trusting to present similarity in the comparison of names is well illustrated by that of Dovendale. With this we should naturally associate Dovedale, in Derbyshire, and Dovenby, in Cumberland; and if we go beyond our own shores, we are struck with the likeness of Dufansdalr, in Iceland, to Dovendale, in Lincolnshire; yet Dovedale is named after the river Dove; Dovenby is a corruption of Dolfinby (from Old Norse name Dolgfinnr), while Dufansdalr is the dale of Dufan, one of the few Celtic names which found their way to the far north.

[2] The more usual word, however, for marten was *mörðr* (see Cl. and Vigf. Dict.), and the fact that this animal has lingered in the neighbourhood until the present day, suggests the possibility of *Mother Wood*, in Saleby, having been so-called from the martens that haunted it. Recent captures of this now scarce animal have been reported from Burwell, Worlaby, Hainton, and Bardney.

of the county), may be so-called from an animal once far more abundant than it now is, and much prized on account of its fur.[1]

The badger,[2] which, like the marten, is not yet extinct in some of the wilder parts of the county, may have given a name to Broxholme, near Lincoln, as it did to Broxbourne, in Herts, and Brokenborough,[3] in Wiltshire; but Brokkr was a personal name among the Northmen, and it may well be that Broxholme immortalizes some early representative of the ancient family of Brock.[4] It is yet further possible that the badger has nothing at all to do with this name, and that it might be more correctly attributed to the coarse grass that grew upon the holm, and which, by the Old Norsemen, would have been called *brok*, whence Brokey,[5] an island mentioned in the Landnámabók.[6]

We may with some reason suppose that the name of

[1] It is quite possible that Cattedale, like Cadeby (D. B., Catebi), was so named after a settler of the very common name of Kati, but there are few instances of Lincolnshire dales being called after a person.

[2] Old Norse *brokkr;* Old English *brock*.

[3] See Words and Places, p. 320.

[4] In Phillips's County Atlas there are at least fifty names beginning with Brock, in addition to six beginning with Brocken or Broken. In all probability the greater number may be assigned to the badger.

[5] See Cl. and Vigf. Dict.

[6] There is a hill at West Rasen called Brokenback Hill. It seems probable that this, now senseless, name originally meant either Badger Hill or Bracken Hill (*broken* being a likely corruption of *bracken*). The suffix *back* can hardly be other than Danish *bakke*, Swedish *backe*, Old Norse *bakki*, English *bank*. Captain Thomas, in his remarks upon the Hebrides, notices the name of Tabac, which he shows to be the corruption of Hábac (high hill). The redundant *hill* would be added, in subsequent times, to Broken Back, as naturally as it was to Nab or How; cf. Nabs Hill, Turky Nab Hill, How Hill.

Hareby preserves a record of the hare,[1] which, in earlier days, as now, loved the hills that rise out of the fens and stretch northward to the Humber. The modern form of the name is but slightly modified from the Old Norse Hériby, whilst the prefix is identical with that of Hareskov, in Denmark.[2]

It has often been supposed that such names as Roxby, Roxholme, Ruckland, and Rokeby express the stony or rocky nature of the soil. But independently of the fact that the name, if such were its origin, would not always suit the situation, we should thus have, previous to the Norman Conquest, the Norman-French prefix *roche* compounded with Saxon or Danish terminations,—a combination that we should hardly expect, unless through exceptional circumstances. The prefix, in such names as we have enumerated, is far more likely to be the Old Norse *hrókr*, Anglo-Saxon *hróc*, rook. In regard to the name of Ruckland[3] (pronounced by the natives Rookland) this derivation is all the more probable from the fact that the modern Danish Raagelund (*i.e.* Rookland) appears, in Liber Census Daniæ, as Rokælund,[4] which exactly agrees with the Roke-

[1] Old Norse *héri*, Danish *hare*. This name Hareby may be from the personal name Héri, but the possessive *s* is lacking.

[2] Eresby, in the same neighbourhood, is also very likely to be traced to the same source. In Domesday Book it is found as Aresbi, Heresbi, and Iresbi.

[3] The church of Ruckland is noticed in Domesday Book, and affords the only instance in the county of dedication to St. Olaf. The death of this Northern saint (A.D. 1030) may help to fix the date of the first church built upon the spot, whilst his connection with it tends to illustrate the association of the place with its Danish colonists.

[4] It ought, however, to be stated that, by a curious coincidence, the English word *ruck*, *i.e.* heap, is represented in modern Danish also by *raage*.

lund of the Hundred Rolls and other early English records.[1]

We may find another record of this bird, or one nearly allied to it, in the ancient Crakpol[2] at Lincoln, a name still associated with one of the churches known as St. Mary Crackpool, Newland. Newland is a considerable tract of land lying to the west of Lincoln-below-hill, which received its present name, no doubt (as Camden suggests), when it was recovered from the waters "which overflowed all the ground hereabouts." These waters, together with the birds that frequented them, are commemorated in the name of Crackpool, *i.e.* Crowpool. Any one who has seen the grey-backed, or Danish crow busy on the banks of the Witham, picking up the scraps of refuse that float down from the city above, can well picture the scene from which the name of Crackpool took its rise.[3] The Danish crow, which feeds on carrion and other refuse,[4] was as regular a visitant to these shores in centuries gone by as at the present time, and would be attracted in large numbers to a pool, which, from its situation so near the town, was sure to be well provided with savoury morsels.

[1] Crowland is, perhaps, an English version of Danish Rokelund. There is a place in the Yorkshire Domesday Book called Rocwid, *i.e.* Rookwood.

[2] Crakpol, Hundred Rolls. Old Norse *kráka*, Danish *krage*, a crow; also Old Norse *kráka*, a kind of crow or raven. There is a Craker Lane near Withern. The word *pool*, though not distinctive of Danish place-names, is by no means absent from them.

[3] In Denmark Kraghave, Krakbierg, Krakgaard, Krakhusene may be named from the crow.

[4] This crow is popularly known (in company with the carrion crow) as the *cad-crow*, a corruption of *ket-crow*. (See Gloss.)

One more illustration from animal life, and we pass to the native vegetation of the county. Frogs and toads, ignoble as their nature may be deemed, are not without a place in our local nomenclature. We can hardly be wrong in supposing that Pade Moor, near Epworth, has perpetuated the Old English word *paddc*, a toad, which has long since perished from ordinary use, but still survives in many provincial forms,[1]—notably in *paddock*, which is heard in many parts of England as well as Scotland. The Old English *paddc*, like *padda*, its Scandinavian original, meant a toad; but the modern Danish *paddc* is frog as well as toad, an extension of meaning which may be observed in the surviving English forms of the word. We may, therefore, with some reason suppose that when we find it in local names, it should be taken in its widest sense. This is made all the more probable by the fact that in Iceland, where there are no frogs or toads, *padda* is used to designate any beetles or insects that inhabit stagnant water.[2] Pode Hole, in Pinchbeck, chiefly remarkable as being the lowest point of the fen district,[3] as well as Pade Hole, in Louth, probably take their name from the same origin.[4]

[1] Halliwell gives *paddock*, toad, also frog; *pad-stool*, toadstool; *pode*, a tadpole. Jamieson, *pade*, a toad, frog; *paddock*, or *puddock*, frog, toad; *podle*, a tadpole. The Lincolnshire *pot-noddle*, tadpole, is evidently connected with these.

[2] See Cl. and Vigf. Dict.

[3] See White's Lincolnshire, 1882.

[4] It may be added that the name Frog Hall is of common occurrence in Lincolnshire. Pademoor may be compared with the well-known name of Frogmoor. Pade Kier (Denmark) would have a meaning very near Pade Moor.

We proceed to inquire what indigenous plants are recorded in our local names.

Heydour, near Ancaster, and Keadby, near Crowle, appear to be names that once described the natural feature most characteristic of the spot. Heydour almost preserves the sound, though not the spelling of Old Norse *heiðar*,[1] which is constantly found in local names, sometimes absolutely, sometimes in connection with a suffix. Heydour is situated in what is still known as the heath district, and Oseby, a hamlet attached to the village, is mentioned in Domesday Book both as Hedebi and Wesbi. There is at the present day a large farm close to Heydour called the Heath Farm, which may be regarded as a connecting link between the Domesday Directory of the Conqueror and the County Directory of the nineteenth century.[2] Keadby, near Crowle, is Hedebi in Domesday Book (Hatheby, in A. Q. D.), and there is still a spot marked upon the map as Keadby Common. Hatfield Chase, not far distant, which preserves the memory of the same natural feature, is a corruption of Heathfield Chase,[3] as it was still called in

[1] But Old Norse *heiðr* was employed more generally than our word *heath*, especially in Iceland, where the barren tracts of fell between the foot of one fjord, or dale, and that of another, are called *heiðar* (see Cl. and Vigf. Dict.). It may be added that a possible origin of Haydour may be found in the proper name Hödur, or Heidur, which Mr. Ferguson detects in Hethersgill.

[2] Heydour in Domesday Book is Hadre; in Test. Nev., Heidure and Haydore. Camden mentions it as Hather (vol. i. p. 426), and cf. *hadder* = heather (Jam., Scotch Dict.). There is in Leicestershire a Hether, which appears in Domesday Book as Hadre, but as early as the twelfth century is found as Hether. It is bounded on the north by Normanton-on-the-Heath.

[3] Heathfield. Anglo-Saxon *hæð* = Old Norse *heiðr*. Thus the Lincolnshire surname Haithe is the Old Norse equivalent of Heath.

the time of Leland.[1] The name of Headby or Heathby is exactly reproduced in the Icelandic Heiða-bær and the Danish Haddeby,[2] interesting from its having been the first missionary station in the effort to evangelize Denmark.[3]

Sort Hill, near Stow, most likely derives its name from heather that once grew, but grows no longer, on the spot. In Old Norse and in the modern Cleveland dialect alike, the idea of blackness is associated with the true heather of the moors, *Calluna vulgaris;*[4] and it seems, therefore, by no means unlikely that while such names as Heiðar and Heathby were given to uncultivated moorland without reference to any specific vegetation, Sort Hill indicates a particular kind of heath, which once covered many more square miles of the county than it does at the present day. There was a

[1] Leland's Itin., vol. i. p. 37. There is a short but interesting notice of this county in early times in Green's Making of England, pp. 270, 271.

[2] Formerly Hædeby, or Haithaby.

[3] Anskar settled at Haddeby, near Schleswig, in 827. (See Maclear's Conversion of the Northmen, p. 14.) But the general conversion of the Danes did not take place for many years. Indeed, the Danish settlers in England rather led the way in this respect for their kindred in the mother country (Freeman's Norman Conquest, vol. i. p. 167).

[4] In Cleveland the heather (*Calluna vulgaris*) is called the Black Ling; and this may perhaps be the original meaning of Icelandic *sortu-lyng;* for while *sortu-lyng* is described in Cl. and Vigf. Dict. as *black-ling*, a kind of dyer's weed, *sortu-lita* is to dye with black heather; *sorta* is to dye black; also *sb.*, a black dye. These words are all connected with *svartr;* Danish *sort*, black. *Sort* is a very common prefix in Danish local names: Sorterup, Sortberg, Sorthöi, Sorteland, Sortkier, besides many others. It may be worthy of remark that, in Denmark, epithets of colour are more often derived from characteristic vegetation than from any other feature (see Madsen, Sjæl. Stedn., p. 302).

Linghow in Ashby-de-la-Laund, when the Hundred Rolls were compiled; and it will appear from what has been said that Linghow and Sort Hill may have been almost convertible terms.

There are several names which seem to have been derived from the thick brushwood, amid which the Anglo-Danish home was often built,—brushwood, that had perhaps, in some instances, sprung from the charred remains of forest swept away by fire in the viking's march. Rischolme,[1] two Risbys, and perhaps Reasby,[2] may thus be traced to Old Norse *hrís*,[3] shrub or brushwood, a word very frequently found in the local names of every Scandinavian district. Risby, Riisbyegaard, Riisumgaard, in Denmark; Hrísar and Hríshóll, in Iceland, will suffice as examples.

The woods have disappeared from Timberland, and the name must be reckoned amongst those that rescue from oblivion natural features, which can be no longer traced; for the spot, to which such a name was attached, must have been characterized by abundant forest. If it is fair to draw any inference from the radical meaning of the prefix,[4] we may suppose this place to have been

[1] There is little doubt that Rischolme is a corruption of Risum, as the name appears in D. B. The suffix *holme* is unsuitable to the situation. *Um* is the Danish form of the German *heim*, English *ham*; *e.g.* Billum, Vadum, Husum; cf. Houscham, Lincolnshire; D. B., Usun; Hundred Rolls, Husum.

[2] Risby in Roxby, Risby near Walesby, and Reasby in Stainton by Langworth.

[3] Old Norse *hrís*, Anglo-Saxon *hrîs*, Old English *rys* or *ris* (*rise* or *rice*, is still a provincialism in the South); Danish *riis*, German *reis*.

[4] Old Norse *timbr*, Anglo-Saxon *timber*. The form of Timbrelunt in D. B. marks this name as rather Danish than English. *Timbr*, in its

a centre, from which neighbouring settlers drew their supplies of building material.

We may now proceed to notice a few names that point to certain species of vegetation indigenous to the county. These names may, in some instances, be records of trees and plants most characteristic of the spot, —most likely, therefore, to attract the eye and impress the mind of the stranger; in other cases, they may have been derived from boundary marks, which often consisted of sacred or conspicuous trees. In ancient charters, the oak, the ash, the beech, the lime, the birch, the thorn and the elder are frequently met with in this connection;[1] and it may be regarded as almost certain that some of our Ashbys and Thorntons have handed down the memory of long-forgotten marks and boundaries.

Of the ash we need not speak particularly here, since it has already claimed our attention in an earlier section.[2] Of the oak, only second in sacredness and importance to the ash, we find but few notices in our extant place-names,[3] although it certainly formed the chief element in the primeval forests of Lincolnshire. And it is, perhaps, in this tree that we may find the one living link between the times of which we are speaking and the present day. The name of Woodthorpe (a hamlet be-

original signification, was wood felled for building purposes, and the verb *timbra*, to build, indicates that early Teutonic dwelling-houses were made of wood (see Cl. and Vigf. Dict., *timbr*).

[1] Kemble's Saxons in England, vol. i. p. 52, note, edit. 1876.

[2] See Chapter iv.

[3] In ancient deeds we come across the Norse forms of *eyk* and *eg*, in Eykholm and Egefeld, Eneke and Eineikemor.

longing to Strubby) proves that, at least in some parts, the indigenous forest stretched across the middle marsh down to the very edge of the level that skirts the sea. Here stands an oak tree of unknown, but very great antiquity.[1] Close beside it, in the same field, is one of those square encampments so frequently met with in the neighbourhood ;[2] and fancy may picture the Danish warrior wandering beyond the limits of the adjacent earthwork, to rest beneath the shade of this very tree, which, though shorn of its former glory, still puts forth some foliage every summer.

The name of Acthorpe, near Louth, preserves the memory of ancient trees, whose degenerate descendants are still dotted over the ground.[3] Another name in which the oak tree figures may, though more doubtfully, be referred to the Danish colonists. There is a place close to Gainsborough now called Thonock, a name which is very variously spelt in old documents. In Domesday Book it is Tunec ; Rot. Chart. has Thonnaick ; while in the Hundred Rolls it is Thunnack, Thunyak, Thunneck, Thunneyck and Thunnock. Leland,[4] writing at a later period, calls it Thonak. In the face of these variations it is difficult to say whether the

[1] This oak measures forty feet in girth at the base; thirty-three feet, one foot above the base ; twenty-six feet, one yard above the base ; higher up, immediately beneath the fork of the bole, the girth is about thirty feet.

[2] As at Carlton, Withern, Reston, and Tothill.

[3] It is the suffix rather than the prefix which makes this name Danish. Anglo-Saxon, *âc ;* Old Norse, *eik ;* Danish, *eg ;* Swedish, *ek*. Oakthorpe in Leicestershire is Actorp in D. B.

[4] "There lyeth in the same chirche Dr. Edmundes Cornewaile, *ob.* 1322, that had a great motid manor place, called Thonak, in a wood, a mile est from Gainsborow." (Leland's Itin. vol. i. p. 34.)

Saxon *âc* or the Old Norse *eik* should be accounted the original form. With regard to the prefix, there is good reason to suppose that Domesday Book has preserved the original in Tunec.[1] Although it would be rash positively to assert that the name itself has any connection with the Danes, it is not irrelevant to remark that the place is very closely associated with them; for King Sweyn, in 1013, landing his forces at Morton, a hamlet of Gainsborough, made his camp at Thonock, and it appears not improbable that the king's sudden death took place upon this very spot.[2]

Bigby is a comparatively modern corruption of Beykeby, in which it is easy to recognize the Old Norse *beyki*, beechwood. The beech tree still forms a conspicuous feature in this village, as well as in the adjacent and equally picturesque parish of Somerby.[3] Nor need

[1] It would be thus the equivalent of Acton. The insertion of the aspirate is no difficulty; cf. *thorpe* for *torp*. In Hundred Rolls Toft appears in one case as Thoft, whilst in Denmark we have Thun and Thunoe.

[2] The camp at Thonock was, until a recent date, almost perfect (see Stark's Gainsborough). King Sweyn's death certainly occurred in the neighbourhood of Gainsborough.

[3] The beech tree can hardly be reckoned with certainty amongst the indigenous forest trees of Britain. Sir Joseph Hooker does not dispute its claim to be a native tree in England from Cheshire southwards (planted elsewhere in Great Britain). Cæsar, however, states that it did not grow in Britain, and its Welsh name (*fawydd*) is suspiciously like the Latin *fagus*. It is not mentioned in an early poem (assigned to the sixth century), enumerating many of the common forest trees, and Dr. Daubeny doubted whether it grew in England at the time of the Conquest. But he was undoubtedly wrong, as a great number of local names will show. Bocholt is mentioned in a charter of Offa, and "the old beech" in a charter of Edward the Confessor. Giraldus Cambrensis speaks of it as growing wild in English woods in the twelfth century (see Pearson's Historical Maps, p. 54, 1870).

we be surprised that the Danes should have singled out this particular object by which to characterize the spot, for, better than almost any other natural feature, would these trees remind them of the home they had left behind. The beech is still, as it was in the days of the Romans,[1] the most conspicuous and beautiful object in a Danish landscape, attaining to a size and luxuriance that it reaches nowhere else.[2]

The modern form of the name Barkwith must certainly be assigned to Danish influence,[3] but the present suffix appears to have replaced the earlier *worth*. Barkwith seems admirably to represent the Old Norse Bjarkar-viðr, *i.e.* Birchwood; but if the more correct form is Barkworth,[4] it may either be derived from the Anglo-Saxon *beorc*, birch, or (which is still more probable) may preserve the personal name Barca.[5]

There is a Birk Wood in Tumby, but as *birk* is still a common provincialism in the county, we cannot be sure that this name dates from an early period. Yet it is not without significance, that in an ancient book a place called Barkeby is mentioned in connection with this neighbourhood.[6]

[1] See Lyell's Antiquity of Man, p. 9.

[2] A large number of places in Denmark derive their name from this tree, *e.g.* Bögede, Bögehoved, Bögnæs. Danish *bög* = beech.

[3] *With* is Old Norse *viðr*, wood; cf. Withcall, Stockwith. Old Norse *björk*, gen. *bjarkar*; in compounds also found as *bjarkar*. Anglo-Saxon, *beorc*; Danish and Scotch, *birk*. In Old Norse, beech-wood might equally be expressed by *bjarkar-viðr* and *birki-viðr*.

[4] There is little doubt that Barkwith is a corruption of Barkworth. See Chapter xii.

[5] Cf. Barkston.

[6] Mentioned with Lusby, Bolingbroke, Hundleby, etc.

Birkar, a part of Lea Wood, may preserve the form of the plural *bjarkar*, from Old Norse *björk*.

We have several records of the thorn tree, which, in the wilder and bleaker districts of the wold, must be one of the very few trees indigenous to the soil. Besides Withern[1] (already noticed as a probable instance), we have the more unquestionable cases of Kelstern,[2] Thrunscoe,[3] Thurnedale (in Kirton Lindsey), and Scothern.[4] Smaythorns in Messingham, answers well to Icelandic *Smá-þyrnir*, small thorns, corresponding with *smá-hrís*, a shrubbery, *smá-kjör*, brushwood. Thornton and Hackthorn may be ascribed with equal probability to Dane or Angle.[5]

The alder tree is still known as the eller in the Cleveland district as well as in Scotland.[6] This name was certainly received from the Danes, and represents the Old Norse *elrir*.[7] The word *eller*, once in common use,[8] has disappeared from the Lincolnshire dialect, but

[1] See Chapter iv.

[2] Kelstern, *i.e.* the thorn at the well. Old Norse *kelda*.

[3] If we are to judge by variety of spelling, few names gave more trouble than this to medieval scribes: D. B., Ternescou; Hundred Rolls, Thirnesch and Thyrnhi; Cal. Inqu., Thurnesco; cf, Thurnsco, Yorkshire.

[4] Scothern or Scothorne may, however, be possibly connected with *hyrne* or *horn*, a nook.

[5] Old Norse *þyrnir* and *þorn;* Danish *tjörne* and *torn;* Anglo-Saxon *thorn*. Thornton in D. B. is Torentone; Hackthorne is Hagetorn. The compound *hag-thorn* is common to Old Norse and Anglo-Saxon. There is also a Torne nook near Crowle.

[6] See Atkinson's Cleveland Dialect, and Jamieson's Dictionary.

[7] Though Jamieson curiously enough considers *eller* a corruption of *alder* (see Jamieson's Scotch Dict., revised, 1879).

[8] Certainly in the time of Edward III., for, in the I. N. for Lincolnshire, we read of Johannes in the Elleres. The present Lincolnshire

still retains its place on our maps in the name of Ellars at Belton, and Ellabeck in Broughton.[1]

The name of Strubby may commemorate some ancient landowner called Strui, whose representatives, if not descendants, figure in the pages of the Lincolnshire Domesday Book. Yet the form in which it appears in early documents, viz. Strobi, suggests that the place was so named from the abundance of sedge and rush, which would be natural to the situation. These plants play a conspicuous part in the local nomenclature of England; and it is by no means impossible that the rush may have given a name to the village of Reston, which adjoins to Strubby.[2] In Denmark we find Ströby, Strö, and Strö-lille, all derived from Old Norse *strá*, Danish *straa*.[3] This word, represented in English by *straw*, meant the sedges and rushes,[4] used formerly in large quantities for strewing upon floors, thatching roofs, and other kindred purposes.[5]

provincialism for the alder tree is *owler*, which may be the Old Norse *öfr*, an alternative form of *elrir*.

[1] Ellerbeck, in Yorkshire, has been associated with Ælle (Words and Places, p. 210), also Ellerburn, etc. The habit of the alder tree certainly makes it far more probable that these names are derived from it, than from Ælle, the founder of the Anglian Kingdom of Northumbria. Ellakirk and Ellaby are more likely to have taken their name from a person. One of the Yorkshire Ellerbys appears in D. B. as Elwordebi.

[2] Reston in Domesday Book is Riston, and in Tax. Eccl., A.D. 1291, Ryston. This may well be from Anglo-Saxon *risce*, a rush. The present Rushcliff, a Hundred of Notts, in D. B. is Riseclive.

[3] See Madsen's Sjæl. Stedn., p. 300.

[4] See Cl. and Vigf. Dict., *strá*.

[5] To this day the Wykchamist knows of clean sheets only by the name of clean *straw*. Reeds were largely and generally used in the last century for thatching. "The reeds which cover the fens are cut annually for

Such uses would naturally give them a certain marketable value, and may partly account for the frequency with which these plants are noticed in local names. There is also a more insignificant Strubby[1] in the neighbourhood of Wragby, whilst, for the purpose of illustration, mention may here be made of two apparently distinct places called Straeng and Streng, which figure in the Rot. Chart. of Henry III.[2]

In the same way Star Car, in the Isle of Axholme, was so named from the coarse grasses and rushes that abound there, and which, when gathered for thatching, are still called *starthack*. This *star* is the Old Norse *störr*, Danish *star*, and our Star Car may be compared with Starbæk, in Denmark, and with Starbeck and Starbottom in Yorkshire.[3]

The name of Ingoldmells is interesting, not so much because the prefix preserves the memory of one of many Ingjalds, who landed on our shores, but rather because it indicates the fact that the Danish invaders found the sand hills, with the grass that binds them, much as they now are. The suffix, *mells*, can hardly fail to be the

thatching not merely cottages but good houses" (Gough's Camden, vol. ii. p. 271). Most probably this practice is not yet obsolete in some parts of the county (see *Thack*, M. and C. Gl.). It is worthy of notice, that, while in some districts, the coarse grass of the moors is called *thack*, the same term is applied, in the marsh, to the common reed-grass, *Arundo phragmites*.

[1] Though mentioned very frequently in early records, and therefore, perhaps, a place of greater consideration then than now.

[2] Straeng, manerium; mentioned in conjunction with Lindwood, Branston, Langworth, and Brakin. Risum / Streng } libera warren.

[3] The surname Starbuck, which is by no means uncommon in Lincolnshire, is no doubt to be traced to its original in Starbeck.

Old Norse *melr*, marram grass,[1] which grows abundantly on the sandbanks of our coast.[2] By an easy transition, this word *melr* was applied to the bank itself,[3] and in this secondary, but more important sense, enters into many local names in Iceland and elsewhere.[4] It has been suggested,[5] indeed, that the name of Ingoldmells is a record of good work done upon our coast by Ingulph, abbot of Crowland,[6] towards checking the ravages of the sea; but such a surmise is quite unnecessary, besides involving the improbability that the place did not receive its present name until after the Norman Conquest.

The name of Grasby, near Caistor, exactly represents what, in former days, must have been the most characteristic feature of the spot. The present village lies upon the lowest slope of the wold, with rich grass fields stretching westward into what once was fen, but has long since been drained and turned into arable land. Thus, then, the name of Grasby preserves an essential

[1] Marram, most likely from Old Norse *mar-álmr* = sea-straw; *álmr* = *hálmr*, which still survives in Lincolnshire as *haulm*, *i.e.* the straw of beans, peas, etc. (M. and C. Gl., p. 130).

[2] These sand-banks are called *meels*, but as this word is found on portions of the coast, where it is not likely the Norsemen introduced it, it would be rash to assert that the Lincolnshire *meels* can trace their descent to Old Norse *melr*.

[3] See Cl. and Vigf. Dict., *melr*.

[4] In Iceland Melr-hverfi, Rauði-melr; cf. also Mealista in Lewis, which is a corruption of Mela-staðar; also Melbost = Mel-bólstaðr; Melsetter in the Orkneys; Melby, Shetland (Captain Thomas, Hebrides). See also Ferguson, Dialect of Cumberland, *mell*, *meal*.

[5] See Anderson's Lincoln Pocket Guide, p. 29.

[6] Installed as Abbot, 1076.

feature of the country as it appeared to our ancestors, when the hills that rise to the east were covered with wood, whilst the lowest slopes were clothed with rich pasture stretching down to the very edge of the swamp beyond.[1]

To Grasby we may append the names of Towland, in Corringham, and Great Tows, near Louth, which were most likely at first associated with a fertile, grassy spot,[2] such as would naturally become the nucleus of a farmer's home.

We may conclude this chapter with a notice of two names which, perhaps, belong more strictly to the records of occupation, viz. Appleby and Haverholme, the one being apparently connected with the apple, the other with the oat. As, however, the former is indigenous, and the latter has belonged to the vegetable wealth of England from prehistoric times, there will be no great incongruity in introducing the mention of them here.

Haverholme is best known in the history of Lincolnshire for its famous priory, which, in 1164, lent a refuge to Thomas à Becket, then under royal displeasure. The name, however, tells that the holm, or river island, on

[1] In D. B. Grassby is Grosebi. Grosebi may possibly preserve the vowel modified in inflection, the *a* becoming *ö* in the inflected cases. If we may trust D. B., the name of Graby, in Aslackby, may be traced to the same source. D. B. has Grosebi and Geresbi, which might very well be an error for Gresebi. We should thus have, in the one form, an instance of the modified vowel *ö*, and, in the other, the *e* of derivative compounds, as *star-gresi*, sedge.

[2] See Edmunds (Names of Places), who gives Professor Munch as his authority. Old Norse *tó*, a tuft of grass, a grassy spot.

which the priory was built, was put to a previous use, and grew oats for the Northmen who settled there. Habertoft, in Willoughby, also doubtless owes its name to the same fact.[1] In these particular instances it is perhaps the suffix rather than the prefix which associates the name with the Danish settlers,[2] for the word *haver* (still in common use in many parts of Northern England[3] and in Scotland[4]), belongs by no means exclusively to the language of the Northmen.[5]

"Sir," said Dr. Johnson, "in Lincolnshire there is hardly an orchard."[6] In spite, however, of this sweeping statement, made just a century ago, we may maintain, with good reason, that the apple was cultivated in our ill-starred county at least a thousand years before the

[1] With Haverholme we may compare Haverland, mentioned as a part of Scotter, in 1629. Havercroft is a surname in Lincolnshire, as in other parts of England (see M. and C. Gl., p. 130).

[2] Still, the word *haver* is generally considered Danish, when met with in local names; cf. Haverholm, Haverbierg, Haverlev, Haverdahl, in Denmark.

[3] See M. and C. Gl., also Cleveland Gl., *sub voce.*

[4] Jamieson's Scotch Dict.

[5] Old Norse *hafr*, but only used in pl. *hafrar;* Danish *havre*, Dutch *haver*, German *haber;* cf. Habertoft. It should be added that Haverholm may be from Old Norse *hafr*, a goat, especially as *hafrar*, oats, is not found in ancient writers. *Hafr*, goat, is frequent in local names: Hafrafell, Hafra-gil, Hafra-nes (see Cl. and Vigf. Dict., p. 231). There is a Havreholm in Denmark, from *hafr*, goat (Madsen, Sjæl. Stedn., p. 275).

[6] *Boswell.* "Is not a good garden a very common thing in England, sir?" *Johnson.* "Not so common, sir, as you imagine. In Lincolnshire there is hardly an orchard; in Staffordshire, very little fruit." *Boswell.* "Has Langton no orchard?" *Johnson.* "No, sir." *Boswell.* "How so, sir?" *Johnson.* "Why, sir, from the general negligence of the county. He has it not, because nobody else has it." (Boswell's Life of Johnson, vol. iv. p. 206, 9th edit.) This conversation, we are informed, took place on Good Friday, 1783.

learned doctor made acquaintance with it. At Appleby it may be inferred that the Danish settlers found this tree growing in its cultivated form ; and in this case, it is not unlikely that they accepted the language of the previous occupants, for they were probably unacquainted with the tree in their own land.[1] The name in question may record the satisfaction with which the invaders took possession of orchards they had not planted, and could not designate, without recourse to a foreign tongue.[2]

[1] The only word for apple, which appears in the ancient literature of the North, is *epli*,—*apaldr* being of later introduction. It is easier to connect Appleby with Anglo-Saxon *æppel*, *æppel*, *apul*.

[2] Cl. and Vigf. Dict., *apaldr*. Nevertheless, names connected with the apple tree are common in Denmark ; *e.g.* Ebelholt (Eplaholt, 1214), Abildöre, Abbeltved.

CHAPTER XII.

LOST LANDMARKS.

"Why seeks he, with unwearied toil,
Through death's dim walks to urge his way,
Reclaim his long asserted spoil,
And lead oblivion into day?"

Old Mortality.

In looking through medieval documents, it is not without interest that the topographer comes across the names of places, which have perished from the modern map[1] and possibly have no existing local record,—names, perhaps, in many instances, only rescued from total oblivion by some connection, registered in ancient deeds, with circumstances or persons of long-forgotten interest. A mere list of such places might fill a volume. It is the object of the present chapter merely to draw attention

[1] It does not follow, because our maps retain no record, that therefore it is impossible in all cases to fix the locality. Many of these names are, doubtless, still attached to fields or lanes or hills or other objects, but are known only to those who live upon the very spot. Thus, for example, many of the names, given from ancient sources by Mr. J. G. Constable, may still be found, more or less disguised, in the parish of Alkborough (see *Notes and Queries*, February 4, 1882). So, too, Kissingland, Werklands, and Werktoftes, mentioned in M. and C. Gl., are most likely the Kessinglond, Werktoftes, and Wertland of C. I. (Edward I.).

to these lost landmarks, by the selection of a few specimens, which bear the trace of Danish origin, and either contain some allusion to the history of the county, or illustrate some ancient feature of the district.

Many will feel that names of this sort, betraying the same general character and date as those which survive to the present day, have a special interest of their own. As we walk amid the half-decayed, half-fossilized tree-stumps on the Mablethorpe shore, we may recognize in them the birch and oak of our surviving woods, but we do not therefore deem them unworthy of notice.[1] On the contrary, the very fact that these submerged forests, as they are called, preserve the record of life long since gone, and yet bear so close a relation to the life of the present, is full of interest. The obsolete names, of which we now speak, may be compared with these curious relics of our Lincolnshire coast. The life, the history of such names is a thing of the past; yet, by their features and structure, they stand in closest relationship to many names with which we are still familiar, and to places still thronged with human interests. In such names, dug, as it were, from the grave, forgotten heroes spring to life, early associations are recovered, and lost features of the district, whether natural or artificial, are restored at least to memory.

Since it may be accepted as a general rule that the

[1] A visit was paid to these submarine remains by Sir Joseph Banks, in 1796, for the purpose of examining and reporting. Birch, fir and oak were the principal species identified; but in the soft clay overlying the roots were found perfect leaves of the common holly; also remains of the willow and *Arundo phragmites*.

personal name attached to a locality is that of the original settler, there can be little doubt that some of these disused local names are a contemporaneous record of vikings, or their followers, who made their home in Lincolnshire a thousand years ago. We cannot help regretting that such names as Thorstanflet,[1] Arnaldgare,[2] Swaynesthorpe,[3] Grinklethorp,[4] and Thurkleby have perished from our map. In the annals of the Norsemen, few names are more distinguished than Thorsteinn, Arnaldr, Swegn, Grimketil and Thorketil, and it is interesting to know that they were once stamped upon the soil of Lincolnshire, even though their traces have long since been obliterated. Without dwelling upon other deserted villages, which still preserve, in ancient records, the names of our Danish ancestors, we may pass to a brief notice of some other places that have vanished, or are beyond the reach of identification.

If we may wander for a moment out of Lincolnshire into Yorkshire, we shall find a very interesting case of submersion in the ancient Ravenser and Raveneserodd.

[1] Probably a brook connected with the Trent. (Hundred Rolls.) The name Thurstan is still common.

[2] In Nettleham. (Hundred Rolls.) For *gare*, see Glossary, and cf. the names of Wellingore and Walmsgate, which is a corruption of Walmersgare. Arnaldgare is also mentioned as *le gare* in Hundred Rolls.

[3] This may possibly be Swinethorpe. The name of Swegn has suffered many indignities, and this may be one of them.

[4] The names of Grimketil (or Grimchil) and Thorketill (or Thorkill) were amongst the most famous in the annals of the Anglo-Danes (see Worsaae, pp. 136, 138 *ff.*). There is good reason to believe that Torksey received its name from a Norseman of the name of Thorketil; but see Appendix II. There is a Thurkleby in Yorkshire (D. B., Turgilbi); but this appears to be from the name Thorgils; *gils* = *gisl*. Further, it is not improbable that Grimblethorpe is a corruption of Grimkilthorpe.

These towns which, though closely connected, were certainly distinct, the former lying within the parish of Kilnsea, the latter belonging to Easington, now lie beneath the waters of the Humber off the Holderness coast, almost opposite to Grimsby. By what may be gathered from ancient notices,[1] we may conclude that while Ravenser was situated just within Spurn Head and formed a part of this extreme point of Yorkshire, Raveneserodd lay a little to the north of Ravenser,[2] from which it was approached by a sandy road covered with yellow stones and scarcely raised above the sea.[3] Towards the end of the thirteenth century this approach was broken through by the waters, and Raveneserodd became an island. Ravenser, which may be identified with Ravensburg or Ravenspurgh, famous as the landing-place of Henry of Bolingbroke,[4] was of far older foundation than Raveneserodd, and lingered in existence after its neighbour-town had completely disappeared.[5] The rise and fall of Raveneserodd were equally rapid. It is hardly heard of before the middle of the thirteenth

[1] For what is known of Ravenser and Raveneserodd, see G. Poulson's History of Holderness, vol. ii. p. 529, etc.

[2] See map prefixed to vol. ii. of Mr. Poulson's work.

[3] Such, no doubt, very much as at this day connects Spurn Head with Kilnsea.

[4] See Shakespeare, Richard II., Act ii. scene 2.

> "The banish'd Bolingbroke repeals himself,
> And with uplifted arms is safe arrived
> At Ravenspurgh."

The date of Bolingbroke's landing was July 4, 1399.

[5] Ravenser, otherwise Ald Ravenser and Ravenesse, and later Ravensburg and Ravenspurn. The name of Raveneserodd is varied by Ravensrout, Ravensrod, Ravensroad.

century, when its importance was already arousing the envy of the neighbouring port of Grimsby; in less than a hundred years, we find a commission appointed to consider and report upon the condition of the place, now sorely reduced in wealth by the ravages of the sea. By the end of the century the work of destruction was completed so far as regards the town of Raveneserodd.[1] Ravenser or Ravensburg, with decreasing importance, and commerce gradually diverted to Hull, was in existence later, but there appears to be no certain information as to the time of its final overthrow.[2] Not a trace of these places can have been visible for centuries, yet their memory is kept fresh by a tradition that tells how, at dead of night, the bells of buried churches may be heard upon the spot,[3] whilst the names, which have not yet been swept away by the stream of time, have a story of their own to tell, and preserve to us at least some fragment of authentic history.

In the first place, the prefix recalls the sacred emblem as well as the favourite name of the ancient Danish race. It has been conjectured indeed that this point of land received its name from the planting of the Raven-

[1] 1377 and 1393 appear to have been critical years in the waste of this coast.

[2] Besides Ravenser and Raveneserodd, the following places are known to have altogether perished on the coast of Holderness: Redmare, Tharlesthorpe (Torulfstorp), Frismersk, Potterfleet and Upsal. There is a place called Upsal in Cleveland, which Mr. Atkinson conjectures may have been so named from Upsala in Sweden (Cl. Gl., Introd. p. xiii.).

[3] A like legend is told of the submerged city of Is in Brittany. See also Thirlwall's Remains, vol. iii. p. 196, for a somewhat similar tradition about a submerged place in East Prussia.

standard ;[1] and, from its situation, it may well have been the first place touched at in some viking-raid ; but it is perhaps more natural and reasonable to connect it with the personal name of Hrafn, which, as we have already seen, was common among our Northern ancestors. If we turn to the suffix we find that the name of Ravenser preserves, in a somewhat corrupted form, the Old Norse *eyrr*, Danish *öre*, a promontory, whilst the termination of Raveneserodd [2] proves clearly enough that when the name was given the place was not an island, but a peninsular connected with Ravenser. *The point of Ravenser* is a literal translation of Ravenescrodd, and the name is strictly in accordance with Scandinavian usage.[3]

The tradition of ravages and encroachments made by the sea stretches almost the whole way from Grimsby to Skegness. It is possible that the great incursion of the sea, which, in 1287, wrought such destruction in Norfolk, may have done much injury upon the Lincolnshire seaboard. Certain it is, however, that the coast-

[1] Worsaae, Danes and Northmen, p. 65.

[2] Old Norse *oddi ;* Danish *od*, a point of land, very frequent in local names, *e.g.* Oddi, Odda-staðr, and in Denmark, Odsherred, Syrodde. *Eyrar-oddi*, or *eyrar-tangi* = the point or tongue of an *eyrr*. From some statements we might suppose that Raveneserodd was originally an island ; and this it may have been previous to the date at which it received its name, which certainly implies its connection with Ravenser.

[3] The present Spurn Head is the remnant of Ravenspurn or Ravensburg, which appears in later times to have taken the place of the original name Ravensore. Spurn Head or Point is also called The Spurn. *Head* is probably redundant ; cf. Icelandic *spyrna*, to strike with the feet, Anglo-Saxon *spurnan*. But Mr. Charnock would derive it from Anglo-Saxon *spyrian*, to track. The two words *spyrian* and *spurnan* are radically connected.

line has considerably receded. A portion of the parish of Clee, known by the suggestive name of Hole,[1] now lies beneath the waters. Itterby,[2] another part of the same parish, has shared a similar fate. Saltfleet and Mablethorpe St. Peter have lost their churches, and have yielded half their pastures to the waves. Skegness is described by Leland[3] as having been robbed of its splendour by the same cause, and there can be little doubt that other villages have also been submerged at various points of the coast. It is possible that the names of some of these lost places may be preserved in ancient documents. Thus, for example, in the *Placitorum Abbreviatio* of Edward I., mention is made of Salkesthorp and Swyne.[4] These places[5] were certainly upon the coast, for they are referred to in the matter of

[1] Afterwards corrupted into Owle. Hole is mentioned in Hundred Rolls with Scartho, Itterby and Thrunscoe. With Hole compare Holbeck, Holbeach, Holland. In deeds, however, connected with Grimsby Priory, *temp.* Edward II., Henry VI., and Henry VIII., Holme is often mentioned, and may, perhaps, be identified with Hole.

[2] See above, Chapter vii. [3] See above, Chapter x.

[4] Also mentioned in Hundred Rolls. Swyne is described as being a port at Germethorp (Grainthorpe) and apparently the next port to Saltfleet.

[5] A place called Strutthorp is also mentioned, but this is most likely a mistake for Trusthorpe. A list of sea-ports belonging to Lincolnshire given y Holinshed, though some are hardly to be recognized for the incorrect spelling, contains only one name on this coast, which has disappeared, viz. Wilgripe, mentioned also by Leland as four miles from Skegness. Holinshed's list is, Selbie (?), Snepe (Knaithe?), Turnbrige (?), Rodiffe (?), Catebie (Keadby), Stockwith, Torksele, Gainsborow, Southferebie, Barton, Barrow, Skatermill (Skitter?), Penningham (Immingham or Killingholme?), Stalingborow, Guimsbie, Clie, March Chappell, Saltfleete, Wilgripe (?), Mapleford (Mablethorpe) Saint Clements, Wenfleete, Friscon (Friskney), Toft (Fishtoft), Skerbike, Boston, Frompton (Frampton), Wolverton (Wyberton), Fossedike. (Hol. Chr., vol. i. p. 182, 6th edit., 1807.)

wreckage, and were apparently in the immediate neighbourhood of Theddlethorpe and Mablethorpe, but no trace of them now remains.

Before we pass from the sea we may pause for a moment over Normandepe, which figures in the pages of *Placitorum Abbreviatio*[1] in regard to some long forgotten toll connected with the town of Boston. Normandepe apparently lay between the mouth of the Witham and the village of Wainfleet, and was doubtless a part of, possibly identical with, our Boston Deeps. But what a vision of the past is conjured up by a name that now has no place, save in dusty folios and ancient deeds! The Northman's deep! How often, in earlier days, were the anxious eyes of the fenmen turned thither to catch the first glimpse of those long black ships, square sails, and raven-banners that meant death and plunder wherever they were seen. The Lincolnshire coast is beset with no such dangers nowadays; the very name of Normandepe is a relic of the past, but it is a relic that recalls some of the most thrilling scenes in the history of our county.

It would be extremely wearisome to pass in review every name in the county that appears to have lost its situation, but there are some few of exceptional interest

[1] "Quo usque satisfecerint consuetudinem pertinentem scilicet, a villa S^ci Botulph versus mare usque ad quendam locum qui vocatur Normandepe." The name often occurs in medieval documents, and even as late as the reign of Elizabeth. In a deed dated 1437, it is spelt Normandiepe, the *i* being the survival of *j* in Old Norse *djúpr*, and recalling the kindred name of Dieppe in Normandy (see E. Oldfield, Wainfleet and the Wap. of Candleshoe, p. 60).

which claim a passing notice. Of these the Wapentakes perhaps first claim attention.

Many of the divisions of Lincolnshire have taken their names from natural features, which it is now impossible to identify, or from works of industry which have long since perished. It has already been observed that trees very often constituted the boundaries of adjacent properties or districts. Thus the name of Aswardhurn (or, as it should be written, Aswardthurn [1]) preserves the memory of a tree held, possibly, at one time in religious veneration. In like manner the wapentake of Gartree [2] may have been so-called from some triangular clump of trees conspicuously placed, such as, to this day, not unfrequently forms a landmark on the wolds.[3]

The names of many of our county divisions might probably be traced to the tombs of Danish chiefs, who landed on our shores in the days of Ethelred and Alfred. Thus Haverstoe, a corruption of Hawardshow, was perhaps the once well-known sleeping place of Hávarðr,[4] whilst Aslacoe [5] and Candleshoe [6] may preserve to us

[1] D. B., Aswardetierne; Hundred Rolls, Asewardhirn and Asewardthyrne. There can be little doubt that the Asward, whose name attached itself to this tree, was the same Dane who settled at Aswarby in this division of the county.

[2] Hundred Rolls, Gayrtree; R. C., Gairtree; T. E., Geyrtree. Old Norse *geirr* = a triangular plot of ground. Cf. Bradley Geers; Chapter vii.

[3] Or it is quite possible that *Gar* represents the personal name of Geirr, and that in Gartree wapentake we have a parallel to that of Aswardhurn.

[4] In this division is Hawerby, formerly Havardebi.

[5] This wapentake does not contain the village of Aslackby, which is situated in the Aveland division.

[6] D. B., Calnodeshou.

the names of other vikings famous in their day. With these may be associated the wapentake of Lawress. This name, in its first syllable, effectually conceals the grand old name of Lagúlfr,[1] and, in its second, most likely preserves the Old Norse *hreysi*, a cairn, familiar to us in the Dunmail Raise of Westmoreland. In the same way Langoe,[2] Graffoe,[3] and Treo,[4] may represent the burial places of nameless heroes from the North, who either lost their life in battle with the retreating Saxon, or else became the centres of some of the earliest Danish communities in Lincolnshire. In a country where tumuli abound, it may be impossible to identify these tombs; but in their day they were doubtless hallowed by associations at once tender and heroic, and Asward's thorn may have been a record of filial love, like the linden tree planted by Frithiof upon his father's grave.[5]

From Domesday Book it would appear that Waneb and Winegerebrige[6] were two names for the same wapentake. If such was the case, we have in one the

[1] C. T. T., Lagolfris; D. B., Lagulris.

[2] Domesday Book, Langehou.

[3] Hundred Rolls, Grafhow; cf. Danish, Gravhöi, a barrow, tumulus; and D. B., Graveho, Leicestershire; Anglo-Saxon *græf*, a grave, pl. g. *grafa*; Old English *grave*, to bury, used in Havelok the Dane; also see *graff* = a grave, Scotland (see Jamieson).

[4] Treo, there can be little doubt, stands for Threehows. D. B., Trehos; Hundred Rolls, Threhow; Pl. A., Trehowes; R. C., Treo; C. R. C. has Triberg, which appears to be identical with Treo. There is a spot called Trehöie in Denmark (Sjæl. Stedn., p. 310).

[5] Frithiof Saga. The beautiful passage which describes Frithiof's visit to his early home and father's grave will be found (pp. 147–152) in W. L. Blackley's translation.

[6] Hundred Rolls, Wymbrigg and Wynethbrigg.

record of a natural feature, in the other that of a work of industry. What particular point of land was indicated by Waneb, it may be impossible now to say, but the name remains to represent a termination very common at the present day in Denmark,[1] and once perhaps familiar in Lincolnshire.

The name of Winegerebrige, better known in its modern dress of Winnibriggs, must have been connected with a bridge that spanned the river Witham, which runs through this wapentake. As Little Ponton[2] lies in this division of the county, it is fair to conjecture that the structure which gave a name to the wapentake was situated in that parish; and it is possible that Winnibriggs[3] preserves to us the memory of a benefactor, who promoted the industries of the district, rather than that of a warrior who plundered its inhabitants.

Attention has already been drawn to the wapentake of Walshcroft.[4] Walshcroft has replaced the original Walescros,[5] and a very bold conjecture has been ventured as to the possible history of the name. That conjecture need not be repeated here; but, whoever it may have been that raised the cross, at least we have, in the name

[1] *e.g.* Kongsöre Nebbe, Langholms Nebbe. Neb is the word in ordinary use in Lincolnshire for the beak of a bird.

[2] *Ponton* is supposed to be the Roman *Ad pontem*.

[3] The name Wingar may be English or Danish. Old Norse *vinr*, Anglo-Saxon *wine*, a friend; Old Norse *geirr*, Anglo-Saxon *gâr*, a spear. Ferguson gives it in its German form, Winagar, which appears in a Saxon place-name Winagares Stapul. The surname Winegar still has a place in our directories (see Ferguson, Surnames as a Science, p. 103).

[4] See Chapter v.

[5] A division of Derbyshire was also called Walecros.

of this division, the record of a religious monument that has probably long since crumbled to dust ; a monument, moreover, so completely forgotten, that the commonplace and secular *croft* now does duty for the sacred sign of the Christian faith.

Surprise has been naturally expressed that, in a district so thoroughly colonized by Danes as Lincolnshire, no record of a *thing*, or place of assembly, should be left upon the soil, unless indeed we except the city of Lincoln, which is known once to have possessed its hústhing.[1] Reasons are elsewhere[2] given for discrediting the view that Thong Caistor is a corruption of Thing Caistor; nor is there any ground for supposing that Legbourne and Thimbleby[3] may retain, in their first syllable, a record of local government. At the same time there can be little doubt that every division of the county had its own *thing;* for a law of King Ethelred, which appears to have been purposely passed for the five boroughs of Danelagh, orders that there shall be, in every wapentake, a *Gemôt* or *Thing*.[4]

The absence of these local records is in reality less

[1] A council or meeting to which a king, earl, or captain summoned his people. We have retained the word in our *hustings* (see Cl. and Vigf. Dict., p. 295).

[2] Appendix II.

[3] Mr. Isaac Taylor (Words and Places, p. 201) suggests the possibility of Legbourne being a corruption of Lögbourne and of Thimbleby retaining the *thing*. But Legbourne is always in old documents Lekeburne, and appears to be an instance of tautology. Thimbleby is variously spelt : D. B., Stimblebi ; Hundred Rolls, Themelby, Tymelby, and Thymelby ; Pl. A., Thymelby ; I. N., Thymilby ; Test. Nev., Thimelby and Thimbleby. Cf. Themelthorp in Norfolk, and Thimbleby (D. B., Timbelbi), Yorkshire.

[4] Worsaae, Danes in England, p. 159.

curious than, at first sight, it may appear, for the *things* would naturally be appointed after the settlement of the country, and therefore after the assignment of names to our towns and villages. If, however, we bear in mind that, not until quite lately, was the Thingwala of Whitby[1] brought to light, we may still indulge the hope that careful search into deeds connected with Lincolnshire might result in similar discoveries. And indeed of one such place of assembly we most likely have a record in Steinithing, a name which occurs in the Hundred Rolls, and appears to have been connected with the parishes of Wyberton and Wigtoft.[2] The prefix may be the Scandinavian personal name Steini,[3] but is more likely to commemorate some large stone that indicated the place of meeting. It is remarkable that the neighbouring wapentake of Elloe takes its name from a large stone,[4] to which tradition points as marking the spot where former generations met in council. In a district which boasts no hills, and where even trees were scarce, nothing could be more likely than the choice of such a stone for a landmark and other kindred purposes. And if, as is possible, Elloe preserves to us

[1] The Rev. J. C. Atkinson was the first to draw attention to this name, which occurs in the Memorial of Benefactions to Whitby Abbey (see Introd. to Cleveland Glossary, p. xii.).

[2] "Johannes de Hoyland tenet medietatem unius feodi in Steinithing et Wyberton."

[3] Or Steinn.

[4] The Elloe or March Stone. *March* is doubtless only another and very familiar form of *mark*. Accordingly tradition further assigns to this stone the character of boundary. D. B., Elloho; Hundred Rolls, Hellowe; R. C., Hello. The suffix is probably the record of a funeral mound, or possibly of some slight natural elevation.

the Old Norse *hella*, a rock, the name is brought into still closer connection with that of Steinithing.

The tradition that has come down to us in respect of Elloe is also associated with the wapentake of Aveland. This name was likewise attached, it would appear, to a place of meeting; to quote the words of Sir Charles Anderson, "the spot is surrounded by what was a moat. Here the sessions were formerly held under an oak tree, probably a remnant of Danish or Saxon times, when the Thane held his court in open air, as the Althing was, till this century, in Iceland;" [1] in other words it was on this spot that the district *thing* was held. It is indeed the general belief, that many of the county divisions throughout England originally derived their names from such places of assembly. Thus, in a well-known work, we read, "the names of the English hundreds are often very curious and significant, guiding us for the most part to the spot appointed for the assemblage of the heads of households in prehistoric times. These places are sometimes important towns and villages, but quite as often barrows, dikes, trees, heaths,—conspicuous landmarks rather than centres of population." [2] And if we examine the names of our Lincolnshire divisions, we shall see at once, how large a proportion lends itself to this inference. The following wapentakes have received their name from some distinct feature, which might very well serve for marking a place of assembly; Aswardhurn (Aswardetierne), Gartree, Haverstoe (Havardeshoe), Threho (Trehos), Wraggoe (Waraghou), Candleshoe (Cal-

[1] Lincoln Pocket Guide, p. 49. [2] Words and Places, p. 197.

nodeshou), Aslacoe (Aslacheschou), Lawress (Lagolfris), Elloe (Elloho), Langoe (Langhou), Graffoe (Grafhow), Yarborough (Jerdeburgh), Beltisloe (Belteslawe), Aveland (Avelunt), Manley (Manelinde), Ness, Walshcroft (Walescros), Winnibriggs.[1]

We have somewhat overstepped the strict limits of our subject, but, as a fact, we can precisely localize so few of our wapentakes, that, in a general way, they may be reckoned among our lost landmarks.

The names of the wapentakes are still in common use and are perfectly familiar to us. Other names there are, which have long been disused and only survive in medieval documents, but possess an abiding interest, because recalling the features of the country as presented to our forefathers, or immortalizing the works of their hands. A very small selection must suffice for present consideration.

We should now search in vain for Buskhowestrete, but the Hundred Rolls tell us that, in the reign of Edward the First, there was a high way (via regia) so-called in the wapentake of Luthesk, and that Humfrey of Asterby came under the royal displeasure for narrowing the same.[2] The heather may have long since disappeared from the parish of Ashby-de-la-Laund, but

[1] With almost equal ground of reason we might add to the list Bradley, Calcewaith (Calsvad), Bolingbroke, Welle, and Flaxwelle.

[2] "Humfrey de Eystby artavit viam regiam quæ voc : Buskhowestrete." This Eystby is no doubt Asterby. This road is also mentioned in a deed of Legbourne Abbey, *circ.* 1280: "Totam terram quæ pertinet ad feudum meum quæ continetur inter Quenildewange in campis de Thathwelle et inter regiam viam quæ vadit de Bushou, etc." For Buskhowstrete, see also Chapter ix.

its memory is preserved by the Linghou[1] of the Hundred Rolls, whilst the Laund, by which a later age came to distinguish this particular Ashby, may doubtless be recognized in the Totelaund of another medieval calendar.[2] One of the most venerable oaks in England is still to be seen at Woodthorpe in the Calcewaith division of the county, and it is not therefore without interest that, in an ancient record,[3] we come across the name of Egefeld in the adjacent wapentake of Candleshoe. Even the beech tree that contributed to the name of a single house called Skinnybocke,[4] near the Witham, has its value for the antiquarian.

There was once a Ryggesthorpe[5] among the hills that rise round Grantham, to correspond with the Rigsby that still crowns the first slope of the wold near Alford. There was a Dereby near Aslackby, besides the Derby that still forms part of Burton Stather. There was, apparently in the wapentake of Bolingbroke, and evidently connected with the waters of the fen, a place called Feribay.[6] The name may have been lost long before the fens themselves disappeared, but it still retains its place in the Hundred Rolls. There it stands, to remind us that ferry boats were once as indispensable for the mixture of swamp and lake and island that

[1] "Linghou in campo de Ashby."

[2] Calend. Rot. Chart. Totelaund is coupled with Bloxham.

[3] Inqu. Non.

[4] "Una domus quæ vocatur Skinnybocke." (Hundred Rolls.) The first part of this name is doubtless the Norse personal name Skinni. Skinn is still one of the commonest names in Lincolnshire.

[5] Testa de Nevill.

[6] Feribay. Cf. North and South Ferriby on the Humber.

stretched southward from Bolingbroke, as for the Humber waters that separated the Danes of Lindsey from their Yorkshire kinsmen.

Interest of much the same kind attaches to names that tell us of houses built and works achieved by men whose names, like their labours, have perished. Newbo, in the neighbourhood of Grantham, was the site of a religious foundation,[1] but though the name would suggest a comparatively late origin, the county map of the present day has no record of it, and the very site of the convent is a matter of conjecture. Again, there are few places more frequently mentioned in early documents than Boby,[2] close to Navenby; yet there is not a trace of its exact situation at the present day,[3] although its memory is kept up in the Longoboby[4] deanery. In the same way, Houstorp, mentioned in the Hundred Rolls in conjunction with Querington, Willoughby, and Ywardby[5] in the wapentake of Aswardhurn, has altogether disappeared. We might discuss

[1] Newbo, or Newboth, according to Tanner. A Præmonstratensian convent was founded at Newbo, in 1198. With Newbo we may compare Nybo, in Denmark, formerly spelt Nubo.

[2] Bo is the Danish form of Old Norse *búa*, to dwell. The word is both a verb and a noun substantive, and is frequently found in Danish place-names (see Newbo, *supra*). The termination *boo* or *bow* is not uncommon in Scotland, and is the same word (see Jamieson, Scotch Dict.).

[3] Unless indeed Boby should be the modern Boothby. This is rendered not altogether improbable by the fact that, in Denmark, the Old Norse *búð* is sometimes represented in modern local names by *bo*. The present Asserbo was written, in 1186, Aswarthæbothæ; Karlebo was Karlæbothæ (Madsen, Sjæl. Stedn., p. 195); so Newbo is also called by Tanner Newboth. Boothby Graffoe is close to Navenby.

[4] Longoboby appears to be the combination of Boby with the name of the adjacent wapentake, Langoe. [5] *i.e.* Ewerby.

many other names of a similar kind, names that may be traced to the era of the Danish settlement, but now lie buried in the Hundred Rolls and other unfamiliar folios.

Sometimes as we run the eye over a list of forgotten place-names in these medieval records, words that have been disused for centuries reappear like the ghosts of their former selves. Here, for instance, is Wramilna.[1] The Lincolnshire rustic would stare vacantly, if asked to explain such a term, yet the time was when any son of the soil would have told you that it meant the Mill at the Corner. You must go to Denmark now to find the word *vraa* in use. There you will frequently meet with it in local names, as in Vraa, Vraaby, Livsteens Vraa.[2] So too, in England generally, it must at one time have been a word of everyday use, if we may trust the evidence of a great number of place-names in various parts of the country.[3] In Scotland the word *wra*, in the sense of hiding-place, lingered certainly until the middle of the sixteenth century;[4] in England it had probably died out at an earlier period.

[1] The name occurs in a deed connected with Alvingham Priory; date, Stephen's reign, towards close. (Dugdale, Mon. Angl., vol. vi. p. 958.) "Molendinium quod vocatur vulgo Wramilna." *Milna* is genuine Old Norse; Old Norse *mylna*, Anglo-Saxon *miln*, a mill.

[2] Madsen, Sjæl. Stedn., p. 255.

[3] *e.g.* Wray, Wray Beck, Wray Bridge; perhaps Raby. The modern Danish *vraa* is the Old Norse *rá*. Wrawby might very well be from *vraa*, but the D. B. Waragebi and Wirchebi make such a derivation very questionable (see Chapter xi.). The word *wra* or *wrae* is very common in medieval documents connected with Lincolnshire. West Feriwra was in the neighbourhood of Revesby. "In Sudhenges novem acras in duobus locis scilicet quæ vocantur wraes" (ancient deed of Philip of Kime. See Dugdale, Mon. Angl., vol. vi., p. 953). Akewra (Inqu. Non.).

[4] *Wra* is used by Douglas, 1513 (see Jamieson's Scotch Dict.).

Here again is Crakbeke[1] in Hallington near Louth. On the north side of the Humber a scarecrow is still called a *fla-crake*,[2] as it probably was a thousand years ago, but, in Lincolnshire, the Scandinavian *kráka* has been banished by the English *crow*. Crakbeke may, perhaps, be identified with the stream that takes its rise from Tathwell springs, and, after watering the pastures of Raithby and Halington, adds to the charms of Hubbards Hills, and then joins the Welton Beck to form the River Lud. The name may serve to remind us that the rookery was as familiar a feature in an English landscape in the days of our forefathers as in our own time, and that the untuneful note, which no one admires but every one loves, was as natural to their ears as to our own.

Hestcroft was a spot in Legbourne parish for which we should probably look in vain; and *hest* is a word with which we should certainly now fail to meet in any part of the county. Yet it was once perhaps more natural

[1] "In Halington sedem molendini in loco qui dicitur Crak beke." (Deed, *circ.* 1280, connected with Legbourne Priory. Dugdale, Mon. Angl.)

[2] Holderness Glossary, E. D. S., 1877, Trübner; and cf. *flay-crow*, *flay-cruke* (Cl. Gl.). For the first syllable Mr. Atkinson (Cl. Gl.) gives Sw. D., *flå*, to drive forth precipitately, which may well be identical in origin with N. E. *flay*, or *fla*, to terrify; Scotch *fley*, to put to flight. Mr. Atkinson, however, derives *flay* directly from Old Norse *flæja*, to put to flight, to terrify; and in this he is followed by the Holderness Glossary; but, according to Cl. and Vigf. Dict., *flæja*, to flee, will not bear this sense (see *flýja*). *Fleygja*, the causal of *fljúga*, to fly (*volare*), can hardly account for *flay*, since it does not mean to *make fly*, but to *let fly*, *throw*. In Scotland the word *fley* appears to have special reference to the scaring of birds; cf.:

"John quenched the fires, and fley'd, like rooks,
The boys awa'."

MAYNE'S *Siller Gun* (see Jamieson).

to speak of a *hest-croft*[1] than of a *horse-croft;* and *hest*[2] must be one of the many words introduced by the Danes, but subsequently replaced by their English equivalents. Hestcroft may be matched with Hestehave,[3] a very common local name in Denmark, while Hestfell, Hestholm, and Hestbank, in the Lake District, show that the Scandinavians introduced the word to other districts of England.

In a deed of 1280 connected with the Abbey of Hagnaby, near Alford, we read of a place called Fuglestorpe,[4] and as it is mentioned in connection with Hannay, Beesby and Trusthorpe, we may infer that it was in their immediate neighbourhood. By 1360 the name had become Foulsthorp,[5] illustrating the contraction of Anglo-Saxon *fugel*, Old Norse *fugl* into English *fowl*.[6] As, in the deeds of dissolution (*temp.* Henry VIII.) there is no notice of Foulsthorp, it is possible that Fuglestorp was one of the villages which

[1] Anglo-Saxon *croft*, a field. With Hestcroft we may compare *hesta-garðr*, a horse-pen close to a churchyard, wherein the horses of the worshippers are kept during divine service; cf. also *hest-hús*. (Cl. and Vigf. Dict.)

[2] Old Norse *hestr;* in ancient writers usually a stallion, which may possibly be the meaning in *hest-croft*. *Hross* (English horse) was the ordinary word for a horse. It is possible that a peculiarly shaped sand-bank known as Ross Sand, off the Lincolnshire coast, received its name from Old Norse *hross;* there is a Dog head sand-bank further south. There is a Walter Hest in the Inqu. Non. for Lincolnshire.

[3] Horse pasture (see Madsen, Sjæl. Stedn., p. 274).

[4] "De tribus carucatis terræ in Hagneby et Fuglestorpe." (Dugdale, Mon. Angl., vol. vi. p. 891.)

[5] "Tenementis in Haghneby, Hannay, Beseby, Trusthorp, Foulsthorp." (Dugdale, Mon. Angl., vol. vi. p. 891.)

[6] So Fulstow was formerly Fugelstow.

fell a prey to the sea, and that fishermen now spread their nets where their fathers decoyed the wild fowl that frequented the coast.[1]

Once more, take the name of Hulvergate. If the name survives, which is extremely doubtful, it certainly conveys to most persons no suggestion of its meaning or origin; yet a few centuries ago, *hulver* was a word in ordinary use, which had found its way from the Old Norse into the English tongue. Hulvergate[2] appears to have been in the neighbourhood of Stamford (possibly was a street in that town), and took its name from the holly trees that flourished on the spot.[3] The word *hulver* has long been obsolete, but Chaucer[4] could use it without

[1] Cf. Fugleberg and Fuglede in Denmark. (Madsen, Sjæl. Stedn., p. 276.) At the same time it is possible that both Fuglestorp and Fugelstow may have been named after a man, Fugel being a proper name. There is a Fugglestone in Wiltshire. The surname Fuggler is still to be met with.

[2] Hulvergate is mentioned in the founder's charter of Newstede Priory, near Stamford; founded early in the reign of Henry III. "Hulvergate, Peselond, Wetelond, Prestewong." (Dugdale, Mon. Angl., vol. vi. p. 562.)

[3] I have followed Stratmann in the derivation of Old English *hulver*; "*hulvir* from Icelandic *hulfr*, *hulver*, ilex, Prompt. Parv., p. 253; *hulfere* (dat.), Chaucer, C. B. K., p. 129." Skinner suggested two derivations, either English *hold* and Anglo-Saxon *feor* (far, in the sense of long), because the holly is a plant that lasts long; or, *hold-fair*, because a tree that retains the beauty or fairness of its leaves the whole year round. These are manifestly wrong. Prior, in his Popular Names of British Plants, 3rd edit., derives from French *olivier*, olive tree, a name given to the holly from its being strewn on the road, in the place of olive branches, at the public festivals of the Church. Britten, Plant Names, E. D. S., simply says, *hulver* = Ilex Aquifolium; Anglo-Saxon *hulfere*, Chaucer. The holly tree was planted in former times as a counter-charm against evil spells. (Holland, Plinie, book xxiv. c. 13).

[4] "Betwixt an hulfere and a woodhende
As I was ware, I sawe where lay a man."
Complaint of Black Knight.

fear of puzzling his readers, and when the Hundred Rolls were compiled, a shaggy, bristly-haired individual might be dubbed Hulverhead[1] by his comrades. *Hulver*, however, was not a word which could claim English birth, and only took its place in our language for a time as a denizen from the North, being the Anglicized form of Old Norse *hulfr*.[2]

It is probable that these lost landmarks possess interest for very few; but those few find themselves brought, by such names, into sympathy with generations that have passed away, and into contact with conditions of life and circumstances, of which the little that we know, makes us long to know more. Old Mortality has his representatives in every age, and while one of his followers may trace forgotten names on crumbling stone, another collects notices of lost localities from musty volumes, which teem with connecting links between the dim past and the familiar present. The names that have filled this chapter belong, for the most part, to the past alone, but we cannot forget that those who gave the names have contributed their share to history, and, therefore, belong to the present as well as to the past.

[1] Wills Hulverenheved, Hundred Rolls for Lincolnshire. Old Norse *hulfr* = dog-wood, or ebony, so that there might have been an allusion to hardness, or possibly blackness, in this nickname.

[2] The chapelry of Hulverstreet is attached to the parish of Henstead in Suffolk; there is also a Hulver Farm in Norfolk.

CHAPTER XIII.

THE LANGUAGE OF LINCOLNSHIRE.

"And who in time knows whither we may vent
The treasure of our tongue? to what strange shores
This gain of our best glory shall be sent
T'enrich unknowing nations with our stores?
What worlds in th' yet unformed Occident
May come refined with th' accents that are ours?"

Musophilus, S. DANIEL.

IT is still an open question, how far the Old Danish language modified the German dialects that had prevailed in Danelagh for centuries before the incursions of the Northmen. An open question it is likely long to remain, for the exact balance between the component parts of the English tongue, with its many dialectical varieties, could only be struck by means of an accurate knowledge, not merely of Saxon, Anglian and Old Danish, but also of the dialects used by Frisians, Holsatians, Hanoverians, Westphalians and other branches of the great German family.

It is very important to bear in mind that the Anglian tongue, which became the speech of Northern England and the South of Scotland in the sixth century,[1] formed,

[1] The principal settlement of the Angles was effected by Ida, A.D. 547, but Lincolnshire received its Angle population most probably at a some-

like the Frisian, a connecting link between the Old Norse and Old German.[1] It therefore follows that many words, which, at first sight, appear to be Danish, may have been in common use through a large part of Britain long before the Danes arrived; and it must not for a moment be supposed that, because a provincialism is represented in the language spoken by the ancient Northmen, that therefore they must have the credit of introducing it into Britain. As a matter of fact, a very large proportion of the words that distinguish the speech of Lincolnshire, and Northern England generally, from that of the South and West, is to be found also in the South of Scotland; yet Dr. Murray holds that in Scotland and Northumberland the Danish influence was at its minimum.[2] He maintains that the language spoken in those parts is, in all essential features, Anglian, and that although the Danes considerably added to and altered

what earlier period (see for the Anglian settlements, Donaldson's English Ethnography; Cambridge Essays, 1856; J. R. Green, Making of England).

[1] See J. A. H. Murray, Dialect of Southern Counties of Scotland, pp. 5, 16, 24, 25; see also his article on the English Language in the *Encyclopædia Britannica*, 1877; see also Latham, The English Language, p. 416, 5th edit.; and Donaldson, Old English Ethnography, Cambridge Essays, 1856.

[2] With Northumberland and the Lowlands Dr. Murray (p. 25) contrasts the districts of Cleveland, Whitby, Lonsdale, Furness, and parts of Cumberland, where the language was more radically influenced by the Old Norse. If, however, Dr. Jamieson's conclusions are in the main correct, the introduction of Norse words into the language of Scotland was very large. Sir G. W. Dasent also appears to demand a considerably greater influence for the Norse language in Scotland than Dr. Murray would be inclined to allow. "Of all the kindred tongues, English, and that form of English which is called Lowland Scotch, has remained nearest in form, feeling, and often in vocabulary, to the Icelandic" (Introduction to Cl. and Vigf. Dict., p. li.).

the vocabulary, they exercised little influence upon the grammar. Perhaps what Dr. Murray has said of the South of Scotland may be said of Northern Lincolnshire. The vocabularies of these two districts correspond with one another in a way that would attract the notice of the least observant; and although the Dane exercised a far more powerful and permanent influence upon the history of Lindsey, than upon that of the Lothians, there is probably little reason to suppose that the essentially English character of the language was ever, to any great extent, lost in any part of Lincolnshire.

At the same time it would be strange indeed, if the language of the people bore no trace of an event, so important in the history of the county as its conquest and occupation by the Northmen. And that it does so is beyond all doubt, although an imperfect knowledge of the tongue that the Angle brought to Britain, renders it difficult to assign, with any degree of certainty, many of our surviving provincialisms to one race rather than the other. There will be no rash attempt in the following remarks to distinguish with nicety between the Anglian and Danish elements in our present Lincolnshire dialect, and the sole object of this chapter is to show that the language, like the nomenclature, of the county supplies many connecting links with the ancient Norsemen.

It will be well to start with a full recognition of the fact that large districts of the county must have been at one time, to a very considerable extent, peopled by the Danes. The neighbourhoods of Spilsby and Caistor,

to which may be added those of Grimsby and Torksey, bear witness by their place-names to the complete conquest and a general, though not exclusive, settlement effected by the Danes. And it may be felt that this overwhelming proportion of Danish names supplies a very strong argument for believing that, in these parts at least, the Norseman's tongue was spoken for some time after their occupation by the vikings. It may have been, and probably was so ; at the same time it is not likely that the Old Norse ever became the permanent language of any part of Lincolnshire. It is, on the contrary, probable that the Norsemen were not long in adopting the language, as they accepted the religion, of the conquered race.[1] At the same time we may be sure that it would be impossible for the colonizing Danes to mix with their English neighbours, acquire their habits and learn their language, without imparting, in their turn, something of their own distinctive life, and adding a permanent element to the speech of the Anglo-Saxon race.[2]

Taking, indeed, the county as a whole, it may well be doubted whether, at any time, the Northmen formed a

[1] Sir Francis Palgrave, however, maintains that the Danish colonists unquestionably retained their language in England for a lengthened period, and in this respect formed a marked contrast to the Northmen who settled in France. (History of Normandy and England, vol. i. p. 700.)

[2] The metrical Scripture paraphrase of Orm, known as Ormulum, written, about 1200, in Lincolnshire, or Nottinghamshire (or, according to some, in Lancashire), shows for the first time in English literature a large per centage of Scandinavian words, derived from the Danish settlers, who, in adopting English, had preserved a vast number of their ancestral forms of speech. (English Language, *Encyclopædia Britannica.*)

majority of the population, and we may, perhaps with some slight modification, apply to Lincolnshire what has been said of other Scandinavian settlements: "The conquerors, a mere handful amongst the great mass of the population, after leavening it with the best particles of their nature and infusing new life into the community, take to themselves the features and language of the subject race, until, after a separate existence, determined in its duration by the peculiar circumstances of each case, a new language and nationality are formed, in which the characteristics of the captives are predominant."[1] Whilst then it may be quite true that the Danish tongue never, to any great extent, or for any considerable time, superseded that which had been spoken in Lincolnshire for more than three hundred years, it was natural that the presence of the Dane should lead to important modifications, by altering, as well as adding to, the general vocabulary.[2] That such was the case may be shown on various grounds, which shall be noticed in order.

1. The ordinary language used by the children of the

[1] Sir G. W. Dasent, Introduction to Burnt Njal, p. clxxxiv.; see also Stubbs, Constitutional History of England, vol. i. pp. 198–201; also J. R. Green, History of the English People, vol. i. pp. 87, 88.

[2] Mr. Skeat, in his Etym. Dict., 1882, speaking of the Old Danish introduced into England, says: "Instead of its appearing strange that English words should be borrowed from Icelandic, it must be remembered that this name (*i.e.* Icelandic) represents, for philological purposes, the language of those Northmen, who, settling in England, became ancestors of some of the very best men amongst us; and as they settled chiefly in Northumbria and East Anglia, parts of England not strictly represented by Anglo-Saxon, 'Icelandic,' or Old Norse (as it is also called), has come to be, it may be almost said, English of the English." (Brief Notes on Languages cited, p. xv.)

soil contains a large percentage of words that have their counterpart in Old Norse, and may be more easily and naturally traced to Danish than to any other parentage. Many of these words relate to the occupations of daily life, and the commonest objects of everyday use. Let us, for example, take the surroundings and appurtenances of the farm-yard.

The *garthman*[1] himself, by his very title, seems to bear witness to Danish predecessors in his office. His work lies to a great extent in the *crewe-yard*,[2] where he will be proud to show you, amongst other live-stock, the *stots*[3] and *quees*[4] of the establishment. As you turn from the *crewe* you may pass the *midden*[5] and the *stag-garth*,[6] and should you follow him to his home of *stour*[7] *and daub*, covered, it may be, with *starthack*,[8] you may hear his *bairns*[9] ask after the *cush-cows*.[10] If, however, we linger near the farm buildings, we may catch many other words that carry us back to the Norsemen of old, or over the sea to their descendants in Denmark. The farm lads will talk to you of the *cletch*[11] of chickens by the

[1] *Garthman*, Icelandic *garðr*. For more detailed account of these words, see the Glossary.

[2] *Crewe ;* Danish *kro*, inn ; Icelandic *kró*, a pen, a fold.

[3] *Stot*, a steer ; Icelandic *stútr*, a bull.

[4] *Quee*, female calf ; Icelandic *kvíga*.

[5] *Midden*, dung-heap ; Danish *mödding*.

[6] *Staggarth*, stack-yard ; Icelandic *stakk-garðr*.

[7] *Stour*, post ; Icelandic *staurr*, a stake.

[8] *Starthack*, coarse grass, used for thatching ; Icelandic *störr*, Danish *star*.

[9] Icelandic and Danish *barn*.

[10] Cf. Icelandic *Kussa*, a cow ; "*kus, kus,*" is the milkmaid's call.

[11] *Cletch*, brood ; Icelandic *klekja*, to hatch.

henstee[1] or feeding at the *lathe*[2] door; he will call your attention to the calves *blethering*[3] in the meadow, or show you the *kittlings*[4] *ligging*[5] on the *secks*,[6] or playing in the *heck*.[7]

The cottage, like the farm-yard, is full of these Scandinavian relics. The housewife herself is a *heppen*[8] sort of body. She *addles*[9] many a shilling besides what she saves by good management. If she is not *throng*[10] with work, and her *bairns* are not *bealing*[11] and *yammerin*[12] round her, she will be ready to show you her household treasures. She will gladly cut you a slice from the *bread-loaf*[13] she makes herself, and perhaps ask you to taste the cakes she has baked on her own *bakston*,[14] and to this she will generously add a slice from the *flick*[15] that hangs from the *raff*.[16] Here is the peck-*skep*[17] in which she measures her potatoes and apples, there is the *soa*[18] in which she keeps the milk, and

[1] *Henstee;* Icelandic *stigi*, a ladder.
[2] *Lathe;* a barn (obsolescent); Icelandic *hlaða*, burn.
[3] Icelandic *blaðra*, to bleat.
[4] *Kittens;* Icelandic *ketlingr*.
[5] Icelandic *liggja*.
[6] Icelandic *sekkr*, Danish *sæk*.
[7] Rack for fodder; Danish *hæk*.
[8] Handy; Icelandic *heppin*, lucky.
[9] Earns; Icelandic *öðlask*, to gain as property.
[10] Crowded, overwhelmed; Icelandic *þröngr*, tight, crowded.
[11] *Beal*, to shout; Icelandic *belja*, to bellow.
[12] *Yammer*, to clamour; Icelandic *jarmr*, bleating.
[13] Icelandic *brauð-hleifr*.
[14] *Bakston*, an iron plate for cooking muffins, etc.; Icelandic *bakstrjarn*.
[15] Flitch; Icelandic *flikki*.
[16] Rafter; Icelandic *ráf*, a roof.
[17] A measure; Icelandic *skeppa*, a bushel measure.
[18] *Soa*, or *soe*, a pail; Icelandic *sár*, a cask; Danish *saa*, a pail.

yonder the *sile*[1] through which she *teems*[2] it. Here is her *meal-ark*,[3] and there, *gainhand*,[4] is the *kist*[5] in which she keeps the *eldin*.[6]

Then if you should chance to come across the shepherd we may find him *cledding*[7] the *trays*[8] against lambing time, because at the *fore-end*[9] of the year the winds are often *hask*[10] and *snyde*.[11] Among his flock he may draw your attention to the well-conditioned *gimbers*.[12] He will tell you how many sheep were lost last summer through *farwelting*,[13] how much his master *wared*[14] in cake, and how many *tod*[15] of wool were produced by last year's *clip*.[16] If you go further afield you will find the same curious survivals. The *gare*[17] at the head of the field, the *fleaks*[18] in the *gapsteads*,[19] the *moudiwarps*[20] impaled upon the blackthorn, the *gatrum*[21]

[1] *Sile*, a milk-strainer; Danish *si* and *sil*, a strainer; Icelandic *sia*, a strainer.

[2] Pours; Icelandic *tæma*, to empty.

[3] Icelandic *örk*, Danish *ark*, chest.

[4] Icelandic *gegn* and *gagn*.

[5] Chest; Icelandic *kista*, Anglo-Saxon *kist*.

[6] Fuel, Icelandic *elding*, fuel.

[7] Icelandic *klæða*, to clothe.

[8] Hurdles; Icelandic *tröð*.

[9] Danish *forende*.

[10] Or *ask*, Icelandic *heskr*, harsh.

[11] Cutting; Icelandic *sneiða*, to cut.

[12] Or *gimmer*; Icelandic *gymbr*, an ewe lamb of a year old.

[13] Overthrown; Icelandic *velta*, to roll over.

[14] Spent; Icelandic *verja*, to invest.

[15] A tod = 28 lbs.; Icelandic *toddi*, a tod of wool.

[16] Icelandic *klippa*, Danish *klippe*.

[17] A triangular patch (see Glossary); Icelandic *geiri*, same meaning.

[18] Or flake, a fence-hurdle; Icelandic *flaki*, hurdle.

[19] *Gapstead*, a gap in a hedge or fence; Icelandic *gap*, opening.

[20] Moles; Icelandic *mold-varpa*.

[21] A narrow way; Icelandic *gata*, a passage.

that leads from the road into the close, the *cattle-rake*[1] upon the moor, the *screed*[2] of grass land that borders the *beck*[3] on this side, and the *car*[4] that stretches beyond it on the other; these and many other objects, by the names attached to them, most likely bear witness to the influence of the Northman upon our provincial tongue.[5]

A glance at the appended glossary will show that a very large number of similar affinities to the Old Norse may be found in every part of speech and in every department of life. Some of these peculiarities were no doubt common to Angle and Dane. Some, however, can be assigned with certainty to the Norseman, and many others may be traced with more probability to a Scandinavian than to any other source.

The Danish element is moreover emphasized, and its presence made the clearer, by the marked difference between the respective dialects of North and South Lincolnshire; a distinction all the more significant, when we find it recognized even by the people themselves.[6] The river Witham, which almost bisects the

[1] *Rake* = right of pasture; Icelandic *reika*, to wander.

[2] See Cleveland Glossary, p. 431.

[3] Icelandic *bekkr*.

[4] Swamp; Icelandic *kjarr*.

[5] Most likely a careful search into old records might, in many instances, reveal a former mode of spelling, closer to an Old Norse original than that which prevails at present. Thus *festyng penny* is an older form than *fasten penny* (Icelandic *festar penningr*), *feigh* than *fey* (Icelandic *feigja*).

[6] The natives of South Lincolnshire, or rather of the fen district, are regarded by those of North Lincolnshire as an almost distinct race, and are called by the uncomplimentary name of "yellow-bellies"; and that the difference in their respective dialects is fully understood, may be shown by the following authentic statement from Mr. Peacock's Glossary: "He's a real yallow-belly; you may tell it by his tongue" (M. and C. Gl., p. 278).

county, is regarded as a line of demarcation between two very distinct dialects.[1] But in order to arrive at any just conclusion, it must be remembered that a great part of England south of this boundary was peopled by the Angles, and, although afterwards included in the Danelagh, was not, except in limited districts, subjected, equally with Northern Lincolnshire, to the influence of a Danish population. Here, then, we should expect a provincial dialect more closely related to the language that the Angles brought with them than to any other; and probably so it is. But taking the fen country of Lincolnshire as representing an Anglian dialect, a comparison would show a great many provincialisms still used in North Lincolnshire, which must be accounted for by other than Anglian influences. And further, while the Witham, to speak generally, forms a boundary between two separate dialects, there is no such distinction to be observed between the districts North and South of the Humber. The provincialisms of North Lincolnshire and South Yorkshire are essentially the same;[2] and these are the very parts in which the Danes first and most generally made themselves felt.

While, however, the study of a more southern dialect thus suggests a strong infusion of Old Norse into that of Northern Lincolnshire, a visit to Cleveland, in the north-east of Yorkshire, will show how improbable it is that the Northmen, to any great extent, substituted

[1] J. O. Halliwell, Dict. Archaic and Prov. Words, Introd. p. xxiii.

[2] A comparison between the Manley and Corringham Glossary, compiled by Mr. Peacock, and the Holderness Glossary, by Messrs. Ross, Stead and Holderness, will make this abundantly clear.

their own language for that which they found in our county. In Cleveland we reach a district, where the Danes have done more to mould the language of the people than perhaps in any other part of Britain. The resemblance of the Cleveland dialect to the ancient language of Scandinavia has been shown, with much care and ability, by the Rev. J. C. Atkinson, who maintains that the present speech of that part of Yorkshire bears a closer relationship, both in its structure and vocabulary, to the language of Jutland than to any other.[1] Mr. Atkinson is led to the conclusion that where the Cleveland dialect diverges from ordinary English, it is indebted to the Scandinavians for at least sixty per cent. of such peculiarities;[2] and at the same time he points out that a very large number of Danish words have become obsolete, without leaving any record of their former existence.

This tendency to disuse must of course, in like manner, be borne in mind, when dealing with Lincolnshire. It is indeed probable that even a larger number of archaisms may have become obsolete in our county than in Cleveland, inasmuch as the sequestered dales of

[1] On the remarkable resemblance also between the provincialisms of Cleveland and those of Sweden, see Atkinson's Glossary of Cleveland, Introd., p. xxxviii. This resemblance does not in any way clash with the view that Cleveland was colonized by the Danes, for it is well known that the Swedes have preserved the Old Norse more intact than it is found in any other part of continental Scandinavia (see Sir G. W. Dasent's Introd. to Cl. and Vigf. Dict., p. li.).

[2] Mr. Ferguson, who has, to some extent, done for the Cumberland, what Mr. Atkinson has for the Cleveland, dialect, is evidently inclined to think that this is somewhat beyond the truth. (Dialect of Cumberland, pp. 219, 220.)

the East Riding are far more favourable to their survival than the open country with which we are familiar; and it follows that the Old Danish words, which it may be now possible to collect, must very inadequately represent the total number originally introduced into Lincolnshire.[1] Yet it may be safely maintained, that the dialect of this county gives no evidence of ever having contained so large and important a Scandinavian element, as appears in the Cleveland dialect, and a comparison of the two strongly supports the view here maintained. Not only is the proportion of Lincolnshire words that point to a Norse parentage much smaller than that which is found in Cleveland, but the grammatical structure of our dialect, unlike that of the other, shows no such approximation to the Old Danish, as to suggest direct descent from it. On the whole, then, to judge from the dialect itself, we should conclude that while the Anglian tongue was never supplanted by the Danish in our own county, as seems to have been the case in the neighbourhood of Whitby, it was nevertheless enriched with a very large body of Norse words, of which a considerable number may be heard to this day.

2. One of the most interesting proofs of the influence exercised by the Danish settlers upon the language they found, and which, in its general features, they very soon adopted as their own, is supplied by the place-names, which have been the subject of the foregoing pages. When, for example, we find the word *gate* substituted for street and road, when we observe that the streams are

[1] See this illustrated below from surnames, both ancient and modern.

becks,—meadows bordering on the sea, *fitties*,—landing-places, *staithes* and *stathers*,—we feel fairly confident that, in such cases, the Anglian language has been supplanted by Old Norse. When, again, we speak of *barfs* and *cars* and *nesses*; when, in looking over the map, we come across such names as Stackgarth, Yarlesgate, Bratlands; where we find that levels are known as *sleights*, hills as *hows* or *nabs*, fords as *waths*, it is hard to resist the conclusion, that we are moving amid scenes once peopled by a Scandinavian race.

In some few instances at least, the local names bear witness to the survival of common Norse words, now obsolete, long after the period of Danish settlement. Thus the qualifying epithet of *Mavis*[1] was possibly not added, until long after the Domesday Survey, to the village of Enderby. The original Scalleby became, certainly as late as the fourteenth century, the present Scawby,[2] and such a change can best be explained by the fact, that *scaw* was a word then still in use, and harmonized with the natural features of the locality.[3] Again, there is reason to believe that the Holtham of Domesday Book has passed through Hagham of the Hundred Rolls into our modern Haugham. The copses, from which the village originally took its name, gradually disappeared,[4] but the burial mounds, that still

[1] See Chapter vii.

[2] For remarks on this name, see Chapter viii.

[3] Some of the most luxuriant woods in the county are still to be found in the neighbourhood of Scawby. *Scaw*, Icel. *skógr*, Dan. *skov*.

[4] The woods, which still clothe the lower slopes of the wold about Muckton, Burwell and Cawthorpe, begin within a short distance of the village of Haugham.

mark the spot, were always conspicuous, and it was natural enough (assuming that *haugh* was a word in general use), that Holtham should become Haugham. Another instance of the same kind may be found in Barkwith. This name appears to have replaced, at a comparatively late period, the earlier Barkworth; and it will be seen at once that the later suffix not only proves the long surviving use of the Old Norse *with*, but also suggests the probable[1] existence, at no very remote time, of birch woods in that part of Lincolnshire.[2]

3. The surnames of the county, both ancient and modern, supply a further source of information on the question before us, and one that might yield valuable results, if carefully worked. Whether we turn over the pages of the modern directory, or examine the folios that stand upon the shelves of the Record Office, we are confronted with Old Norse words no longer in use, and which therefore confirm the view that our Danish vocabulary was once far richer than it now is.

If, for example, we run the eye over the pages of such documents of the thirteenth and fourteenth centuries as the Hundred Rolls and the Inquisitio Nonarum, we see at once that, among many names that bespeak the use of Norman-French and English, there are some at least that indicate the Danish element in the lan-

[1] Probable, not certain, for the first syllable may have had no reference to the birch tree; nor would it be surprising to learn that the change of *worth* into *with* was purely arbitrary.

[2] Barkwith is brought into still closer contact with the Danes by the occurrence of the form (Barkeved, Johannes de Barkeved); cf. the present Stensved in Denmark, representing the Stenswith of Lib. Cens. Dan.

guage spoken at that period. Thus, in a list of citizens taken at Lincoln towards the middle of the fourteenth century, we come upon a curious mixture of Old Norse and Anglo-Saxon,—some of the names being examples of purest English, others of Old Norse hardly less pure. In company with Souters,[1] Fythelers, Waterleders, Dulls and Cokheveds, we find Skegges,[2] and Tokes[3] and Gamills,[4] Strakurs,[5] Belgers,[6] and Munnes.[7] We are still understood if we talk of souters, fiddlers, water-leaders; *dull* is still a common term of reproach, and cockshead is an intelligible alternative for coxcomb; but, on the other hand, men now wear beards, not *skeggs;* simpletons and vagabonds are no longer known as *tokes* and *strakurs;* leanness does not now provoke the soubriquet of *belger*, nor a big mouth that of *Munn*, while *gamill* has long ceased to denote the venerable estate of old age. In 1340 these words were evidently in everyday use, and may be taken as a fair sample of

[1] Souter is still the common word for shoemaker in Scotland, as it once was in England; Anglo-Saxon *sutere*, Lat. *sutor*.

[2] Old Norse *skegg*, beard; Danish *skæg*. Skeggi was a very common personal name amongst the Northmen.

[3] *Töki*, a simpleton; hence a common surname, or more properly perhaps, in its origin, a nickname amongst the ancient Danes; whence modern Danish Tyge and latinized Tycho (see Cl. and Vigf. Dict.). Toke and Tock are still very common names in Lincolnshire. *Tokie* survives in the North of Scotland, as a fondling term for a child.

[4] Old Norse *gamall* = old, a frequent name or nickname amongst the Northmen. It may be doubtless identified with our *Gamble:* cf. Gamblesby, Westmoreland.

[5] Old Norse *strákr*, a vagabond, a landlouper, idle fellow.

[6] Old Norse *belgr*, the skin; but the word was often used to denote a withered looking old man (see Cl. and Vigf. Dict.).

[7] Old Norse *munnr*, a mouth; occurs as a nickname in Landnámabók and in Ann. Isl. *Munn* is still a name found in Lincolnshire.

a large number of Norse words that have long been obsolete.[1]

Turning for a moment to our modern directories, it is certain that from them a considerable list of names might be made, representing Old Danish words at one time, though now no longer, used in the county.[2] For, in dealing with such names, it must always be remembered that hereditary surnames did not become general until the fourteenth century at the earliest; and if, in our present directory, we are confronted by pure Norse words, it is only reasonable to suppose that they were in common use, when our English surnames first gained their fixity by becoming hereditary. We may then assume that it would be possible to trace back to the fourteenth and fifteenth centuries the greater number of surnames with which we are familiar; and when we find that amongst these there is an appreciable number of old Danish words, unaltered by the lapse of time, or veiled in the thinnest possible disguise, we have another proof, if one were needed, that our Norse vocabulary was once much richer than it is at the present time. Our Spurrs,[3] our Onns,[4] our Hurleys,[5] our Odlings,[6] our

[1] Many other examples illustrating this particular point are noticed in Appendix III., which will also be found to contain a great number of genuine Old Norse names, such as Arnald, Gunne, Eysteinn.

[2] An attempt has been made in Appendix III. to give a list of names, which, some with more, some with less probability, may be traced to Danish sources.

[3] Old Norse *spörr*, sparrow; Danish *spurv*. *Spörr* is found as a nickname in Landnámabók. For further information see Appendix III.

[4] Old Norse *önn*, work, business; found as a personal name in the Landnámabók.

[5] Old Norse *hyrligr*, sweet, smiling.

[6] Old Norse *ödlingr*, kind, gentle. The name *Odelin* is found in Yorkshire in very early records.

Raineys,[1] our Orrys,[2] our Skills [3] and Craggs,[4] our Mees [5] and Lills[6] and Buggs,[7] enshrine some few at least of these obsolete words and preserve them from complete oblivion. With such names we are familiar; they meet the eye as we walk through a Lincolnshire town, or glance at a provincial paper. Thus our very shop fronts are amongst the links that connect the times we live in with the age and presence of the viking; every day, as such names are bandied from lip to lip, we are unconsciously using Old Norse words, which for centuries have had no meaning for English ears.

The conclusion then to which we come, and which several converging lines of evidence support, is that, while there is little ground for supposing Old Danish to have been at one time the language of Lincolnshire, there must have been a very large Scandinavian element (far larger than at the present day), in the dialect of the

[1] Old Norse *hrani*, blusterer. But there are several proper names that may be the original of our Rainey; Ranig, Ranveig, Ragnild, etc.; but, *Hrani* occurs as a proper name in St. S.

[2] Old Norse *orri*, heath fowl; used as a nickname by the Northmen. But of course *Orry* may be the vulgarized descendant of *Hurry*; and this is made somewhat more probable by the fact that this name is found in the form of *Urry* as well as *Orry*.

[3] Old Norse *skilja*, to understand; cf. Old English *to skill*, a word still used in Cleveland.

[4] Danish *krage*, Old Norse *kráka*, a crow.

[5] Old Norse *mý*, a gnat; Anglo-Saxon *micg*.

[6] Danish *lille*, little.

[7] I connect this name with *bjúgr*, bowed, crooked. There is, however, a medical term *bjúgr*, tumour, swelling, which we may compare with Danish *bugne*, to bend or bulge (*de bugnende seil*, the bellying sails; cf. *bug*, belly); and in these words we may have the explanation of our Lincolnshire *bug*, *i.e.* officious, proud, which is probably the immediate source of our surname Bugg.

county for several generations at least after the Danish settlement.

Much of this element, we rejoice to know,[1] survives to the present day, and, although elementary education is doing its best to bring about a "dull uniformity" in the language of the people,—although, even within memory, many Danish words have sunk into complete or comparative disuse, the Lincolnshire Glossary is still rich in specimens from the Old Norse, and forms a living link of connection between our modern English and the ancient literature of the North. Independently of the Scandinavian loan words,[2] which have taken their place in our classical literature, it will be long before the impression made by the Danes, a thousand years ago, upon our vulgar tongue, has altogether vanished. Many generations doubtless will yet come and go before Lincolnshire folk cease to *flit* from one street to another, bake their *breadloaf*, pay their *fasten-penny* and *addle* their living. Before such phrases perish from amongst us, an effete civilization may once more have been swept away by a barbarous race unspoilt by luxury, and the

[1] "I am not willing that any language should be totally extinguished. The similitude and derivation of languages afford the most indubitable proof of the traduction of nations and the genealogy of mankind. They add often physical certainty to historical evidence; and often supply the only evidence of ancient migrations, and of the revolutions of ages, which left no written monuments behind them." (Boswell's Life of Dr. Johnson, Letter written to Mr. W. Drummond, vol. ii. p. 25, 1766.)

[2] *e.g.* law, take, call, skin, egg, brink, etc. The ordinary reader has in Professor Skeat's Etymological Dictionary, an opportunity, such as was never possessed before, of learning how many and important have been these introductions.

New Zealander, or some representative of Lord Macaulay's hero, may mingle a Polynesian dialect with our mother tongue.

Here, for the present, our inquiries must cease. Even if such researches, as have occupied the greater part of these pages, can hardly be said to possess any important historical bearing, they yet serve to bring us into close, almost personal, contact with a race, whose destinies have been inseparably woven with our own. The details which, for the most part, have been occupying our thoughts, may be in themselves insignificant, yet, such as they are, they concern an eventful page in the history of our country and our race; they concern a people, who have materially helped to make the English what they are.

Whilst calling attention to these particulars,—whilst, as it were, gathering up these fragments of the past, we do not forget the broader and more general interests of the Danish occupation. Quite the reverse; the very fact that the Danish settlement was fraught with such important and permanent consequences in the history of Great Britain, and therefore of the world, invests the mere details and accidents of that settlement with an interest they might not otherwise possess. Nor perhaps will it be deemed out of place to point, in conclusion, to the wider and more vital aspect of the connection between the Northman and the Anglo-Saxon race.

The Danes did not overrun our land without fulfilling the design of Him, who interprets Himself in the history of the world. While their fresh, strong blood was poured

into the veins of the degenerate Englishman,[1] the Englishman, in his turn, brought these strangers from the North within the fold of the Christian Church,[2] and opened for them the door to a life, at which their own religion made but a wild and fantastic guess. It is true that the sufferings inflicted by these Norsemen were terrible, but sacrifice is the condition and instrument of progress. It is true, moreover, that the Christian Church, into which the pagan Danes were received, was a most imperfect expression of the mind of Christ; but the corrupt Christianity of the dark ages was better, far better than the decayed superstitions of the North. It may not have been a leap, but it was a step in the right direction; not a leap, but a step towards the final goal,—towards the dispensation of the fulness of times, when God "shall gather together in one all things in Christ, of Whom the whole family in heaven and earth is named."

The mother Church of Lincolnshire[3] still bears (it is believed) the trace of flames that were lighted a thousand years ago by Danish hands. It was not long before those hands were busy in building up the churches that

[1] "For some two hundred years every district of England was traversed by troops, and every man forced to fight. The Commonwealth was shattered in the contest, but the people regenerated." (Pearson's History of England in the Early and Middle Ages, vol. i. p. 159.)

[2] Denmark was still, in spite of the efforts of the Christian Church, a heathen country at the time of the Danish settlements in England, and it can hardly be doubted that the conversion of the Anglo-Danes hastened the general evangelization of Denmark, and other parts of Scandinavia, which had hitherto resisted the advance of the Church.

[3] The church of Stow, between Lincoln and Gainsborough.

once they had destroyed. The fires that made havoc at Bardney, Stow, and Crowland, whilst possibly purifying, to some extent, the worship of Christian Englishmen, heralded the doom of Thor and Odin. It was a season of dismay to Lincolnshire and the adjacent counties, but it was a great day for England's history, when the Norseman set sail for these shores. Not otherwise was it a period of gloom to our country, when the descendants of Rolf the Ganger crossed the English Channel beneath the standard of Duke William,—yet, how bright with promise for the British empire of to-day! For through every change, every revolution and upheaval of society, the world is working its way onward and upward; and thus history exhibits God as overcoming the evil with the good, turning loss into gain, and making the death-throes of what has waxed old and is ready to perish, the birth-pangs of a nobler and diviner life.

* * * * * * *

"Ring out a slowly dying cause,
And ancient forms of party strife,
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,—
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be."

APPENDIX I.[1]

THE following names bear the impress of Danish origin, although for various reasons, they have not appeared in the body of the work. Some of them simply record a personal name of no particular interest ; others are, in regard to meaning and origin, subjects of pure conjecture ; others, again, have no interest beyond that of likeness to Scandinavian place-names elsewhere. It is, however, thought worth while to add them in an appendix.

ALTHORPE. This name may be derived from several Danish pers. names ; Áli, Álfr, Hallr. See Madsen.

ASFORDBY. In D.B. there is the pers. name Asfort, probably the corruption of Ásvarðr.

ASSERBY. Cf. Asserbo, Denmark, from pers. name, Ásvarr.

AUDBY. D.B. Alwoldebi, Alwoldesbi. Possibly, like Audleby, from pers. name Aldúlfr.

AUNSBY. D.B. Ounesbi. Perhaps from Odin (cf. Owmby), or from Auðun, a very common name in Landn. Auðunn = Auð-vinr, *i.e.* kind friend, the Norse form of Sax. Eâdvine, Edwin. There is also an Aunby near Stamford.

BARNSDALE. Perhaps from pers. name Bjarni = *björn*, a bear ; cf. Barnadalsfjall, Iceland.

BEESBY. D.B. Besebi. O.N. *býi*, a bee ; cf. Dan. and Sw. *bi*. A common pers. name. Bee is still a very common surname in Lincolnshire. See Appendix III.

BLEASBY. D.B. Blasebi and Blesebi. O.N. *blesi* = the star or white mark on a horse's forehead. It is the name of a horse in Landn., and might easily be transferred to man. Blesberg (?) Denmark. Blaze is a surname in Lincolnshire.

[1] In these Appendices a note of interrogation, unless it immediately follows a local name (for which see list of abbreviations) means that the suggested explanation is purely conjectural, and therefore very doubtful

Bowthorpe. D.B. Barnetorp (probably some error); cf. Borup and Baarup in Denmark, formerly Bothorpe and Bouethorp, from pers. name Bovi = O.N. *búi*, a dweller, a neighbour, but also a proper name. The name Búi is found in mod. Icel. as Bogi, and in Denmark as Boye. (See Cl. and Vigf. Dict., also Madsen, p. 260.) So Boythorp in Yorkshire is Buitorp in D.B., showing that Búi suffered exactly the same corruption in England as in Denmark.

Braceby. D.B. Bresbi, Breizbi. O.N. *bersi*, a bear, was a common pers. name; sometimes, by transposition, Bresi.

Braithing Bridge. O.N. *breiðr*, broad; A.S. *brád*; and *eng*, a meadow; cf. Brething L.C.D., and Braithland C. I. (10 Edw. I.); and see Braytoft, below.

Bransby. D.B. Branzbi. O.N. Brandr, a common pers. name from *brandr*, the blade of a sword; cf. Brandsby, Yorkshire. Also Brandsby L.C.D., now Bramsby; Brandsmark, Denmark; Brandagil, Iceland. Branville, Normandy.

Branswell. D.B. Branzewelle. See Bransby.

Brandy Wharf. This name may possibly perpetuate the pers. name Brandi, another form of Brandr.

Bratoft. D.B. Breictoft. C.T.T. Breitoft. Perhaps from O.N. *breiðr*, n. *breitt*, broad; or from *brá*, brow, edge (this village including the junction of wold and marsh). L.C.D. Brethæböl is mod. Bredböl.

Brothertoft. O.N. *bróðir*, a brother; used as a pers. name; cf. L.C.D. Brothærthorp, mod. Braarup; also Brodersbye, Denmark; and so Brotherhill, Pembrokeshire.

Burwell. D.B. Buruelle; cf. Bourville, Normandy.

Cadeby. D.B. Cadebi, Catebi. Pers. name, Kati; cf. Kattrup and Kattinge, Denmark; Catteville, Normandy. So Cadney, Lincolnshire, is Catenai in D.B.; so, too, Cadeby in Yorkshire, D.B. Catebi.

Caenby. D.B. Couenebi; C.T.T. Cafnabi; Hundr. R. and Pl. A. Cavenby; R.C. Cavenebi; I.N. Cauenby. This name is not very likely to be derived from *covent* for *convent* (cf. Covent Garden, and *covan* still used in Scotland), but more probably from some pers. name, possibly Kofan, O.N. *kofan*, a lapdog, applied metaphorically to a snappish person.[1]

[1] On September 25th, 1849, the Rev. Edwin Jarvis opened a barrow at Caenby, in which remains, supposed to be Danish, were found.

CANDLESBY, in Wapent. of CANDLESHOE. D.B. Calnodesbi. From pers. name Calnod (?). Kali was a Norse pers. name, and the suffix *nod* is found in other names, *e.g.* Alnod, Ednod, Ulnod (D.B.). Nod appears to be the corruption of Knútr (Eng. Knot), for while D.B. has the two varieties, Alnod and Alnot, the mod. Eng. form is Allnutt. The ancient Knutsby in Denmark is now Knudsby, Knud being the mod. Dan. form of Knútr.

CAWTHORPE. D.B. Caletorp. Perhaps from O.N. Kali; pers. name; cf. Kallerup, Denmark, formerly Kalætorp.

CLAXBY. D.B. Clachesbi. O.N. personal name Klaka, from *klaka*, to twitter like a swallow (Haraldr Klaka). The pers. name Clac is found in D.B. Clasket Gate, in the city of Lincoln, is the corruption of Klakslid. This is mentioned by Camden as Claskgate, but the Hundr. R. give us the clue to the origin of the name by calling it porta de Claxlid. There can be no doubt that the original name was Klakshliðr, *i.e.* Klaksgate; *porta* is superfluous, and could only have been added when the meaning of *hliðr*, a gate, had been forgotten. The same redundancy is to be found in the name of the Grecian stairs close by Clasket Gate.[1] One of the Claxbys is known as Claxby Pluckacre. In C.I. (Edw. I.) it is Claxby Plukaker. In a deed connected with Revesby Abbey (4 Edw. II.), we read of Claxby et Pluckacre. It seems most probable that Pluck-

See a paper by Rev. Edwin Jarvis in the *Archæological Journal*, vol. viii. p. 36, *ff.* In this paper are some observations upon the remarkable scarcity of authentic Danish remains. But see this paucity discussed in Worsaae's Danes and Northmen in England, p. 42, *ff.*

[1] There can be little doubt that *Grecian* is a corruption of *greesen* (*i.e.* steps), *stairs* being added when the word *greesen* was no longer understood. (See a Paper by Chancellor Massingberd; Proceedings of the Archæological Institute, p. 59. Lincoln, 1848.) Chancellor Massingberd says "There is indeed another derivation, sometimes given, viz. Greestan Stairs. If by this should be understood merely *greystone*, as is sometimes said, I must wholly dissent from it." It does not, however, seem to be altogether so impossible a derivation as Mr. Massingberd would maintain. In mod. Danish, *graa-sten* is a technical term for *hard stone*, and represents the *grá-steinn* of O.N. The word *greysteyn* was certainly introduced by the Norsemen into Normandy, for there was an Abbey of Grestein, or Greysteyn, near the mouth of the Seine, founded in 1040. (See Dugdale, Mon. Angl., vol. vi. p. 1090.) In Craven, mill-stones for grinding coarse grain are *gray-stones*, and in the same district (Craven) stairs are still called *grees*. (See Craven Dialect.)

acre is the corruption of Plog-aker (see *plógsland*, an acre of land, Cl. and Vigf. Dict.). In Scotland *pleuch* and *pleoch* are ordinary forms of the word *plough*. If this derivation be correct, the name is interesting as giving an early instance of the use of the word *plough* in England. *Plough* appears to be the Scand. *plógr* (*arðr* being the Saxon term), though it is doubtful, whether, in its origin, it is a Teutonic word at all. (See Skeat's Etym. Dict.) O. Fries. *ploch* and O.H.G. *pfluoc* (like Scotch *pleuch* and *pleoch*), approximate very near to the first syllable in Pluckacre. There is a Ploghsthorp mentioned in L.C.D., and cf., for analogy, Thorpe-in-the-Fallows, Lincolnshire. We must, however, not forget that there is a provincial word *plock* (*i.e.* plot), a small meadow; but this would not harmonize with *acre*, which is arable land, though its original sense was perhaps *pasture*.

Clixby. D.B. Clisby. In other early records, Clissby. The situation of this place, at the foot of the Caistor Hills, suggests that the original name may have been Clifsby; cf. Klifsdalr, Iceland; Klifslönd = Cliffland, *i.e.* Cleveland.

Digby. D.B. Dicbi. The low situation would make this name, as preserved by D.B., very natural. It is necessarily a district of dykes, and O.N. *díki* or *dík* is represented in Denmark by *dige*. When, however, this word is found in *Danish* place-names it generally means, according to Madsen, a swamp or pool, and this may have been its original meaning in Digby. It might, on the other hand, be from the pers. name Digr, *i.e.* big, found in Landn. and elsewhere.

Dowsby. D.B. Dusebi. Dan. *due*, dove; common as a pers. name. So, in other parts of the county, we have Dowdyke and Dowsdale. Dowthorpe, Yorkshire, is Duvetorp in D.B. In Holderness dove is *doo*, and in Scotland *dow*. Cf. O.N. *dúfa*, and A.S. *duva*.

Dunsby. D.B. Dunesbi and Dunnesbi. Most likely from a pers. name.

Ewerby. D.B. Leresbi. This name, in medieval records, is generally found as Iwarby or Iwardby. There can be little doubt that it represents the great name of Ivar, *i.e.* Hingvar.

Fanthorpe. O.N. *fáni*, a standard; but used metaphorically of a buoyant, high-flying person, and so, no doubt, as a pers. name. See *fond* in Glossary. Cf. Fandrup (?) Denmark.

FARFORTH, FARHOLME. It is by no means improbable that the prefix *Far*, in some instances, represents Dan. *faar*, sheep ; O.N. *fé*, gen. *fjár*. Farforth is next village to Oxcombe. In regard to the suffix, the situation admits, though it does not favour, the possibility of its being O.N. *forað*, a morass.

FISKERTON. Named from its situation on the river Witham ; probably from Dan. *fisker* (A.S. *fiscere*), a fisherman ; cf. Fiskerhoved, Denmark ; or possibly from O.N. *fiskr*, a fish ; cf. also *fiski*, gen. *fiskjar*, fishing.

FONABY. D.B. Fuldenebi.

FULLETBY. D.B. Fullobi, Folesbi ; C.T.T. Fuledebi. Pers. name, Fuglaliði (?).

FULNETBY. D.B. Fulnodebi, Fulnedebi ; C.T.T. Fulnetebi. Pers. name, Fuglnod (?) ; cf. Fulstow, D.B. Fugelstov.

GAINSTHORPE. D.B. Gamelstorp ; Pl. A. Gamesthorp. O.N. *gamall*, Dan. *gammel*, old. Used frequently as a soubriquet, as we use "elder" or "senior." *Gammel* is an exceedingly common prefix in Danish local names. Cf. Ganthorp, Yorkshire, D.B. Gameltorp ; and Gamblesby in the Lake District.

GAYTON-LE-MARSH. (D.B. Gettune) ; GAYTON-LE-WOLD. (D.B. Gedtune). Gayton-le-Wold is situated upon the ancient Roman road which led from Burgh to Caistor. It is not therefore improbable that the prefix represents O.N. *gata*, N. Eng. *gate*, a road ; Dan. *gade*. Gadeby is one of the commonest place-names in Denmark.

GIRSBY. D.B. Grisebi (so Ric. de Grisby, Inqu. Non.). O.N. *gríss*, a young pig ; Sw., Dan., *gris*. Gríss is a pers. name in Landn., and cf. Grísartunga, the name of a farm in Iceland. Grice is still an English surname ; and in Scotland a young pig is called a *grice*. Cf. Grisby, D.B. Grisebi, and Gristhorpe, D.B. Grisetorp, Yorkshire.

GOKEWELL. I.N. Goukewelle. The prefix is no doubt a pers. name from O.N. *gaukr*, A.S. *geâc*, a cuckoo. Gaukr is found as a pers. name in Landn. As such too, *gowk* occurs very early in Danelagh ; Herbertus Gouk appears, in the Hundr. R., in company with Johannes le Cauf, Thomas Loppe (*i.e.* flea), and Radulph le Symple. The surname Gowk has survived to the present day. The cuckoo is still known as the *gowk*, and the owl as the *glimmer-gowk*, in Lincolnshire. That cuckoo was used simultaneously with *gowk* in the middle

ages appears from the fact that we find in the Hundr. R. the the surname Cucku. The suffix *well* may be the Norse *vill*.

GOULCEBY. D.B. Goldesbi. Spelling varies in early records. See YAWTHORPE.

GRABY. D.B. Greibi, Grosebi, Geresbi ; Hundr. R. Graytheby. It is possible that O.N. *greiðr*, ready, free (cf. N.E. *gradely*), was used as a pers. name ; cf. *greiðir*, a furtherer. Putting D.B. Greibi and Hundr. R. Graytheby together, this appears to be a possible derivation ; but see also Chapter xi. *Grassby*.

GRAINTHORPE. D.B. Germundstorp, C.T.T. Ghermudtorp. By the time of Edward I. (Hundr. R.), it had been worn down to Germethorpe. Geirmundr was a very favourite name among the Norsemen ; cf. Geirmundr-staðir. Iceland. See GRIMSTHORPE.

GREBBY. D.B. Gredbi ; cf. Gredby (?) Sweden.

GRIMSTHORPE. D.B. Germuntorp. See GRAINTHORPE.

HANNAH. I.N., Hannay. The elevated position in the midst of marsh suggests the possibility that formerly the place may have been an island.

HARDWICK. D.B. Harduic, C.I. Herthewik, C.R.C. Herthenwike. These and other variations in the spelling make it possible that the prefix is A.S. *eorðe*, O.N. *jörð*. The suffix may be *wick*, a village, or *vík*, a creek ; cf. Hardwick, D.B. Arduuic, Yorkshire.

HARPSWELL. D.B. Herpeswell, O.N. *harpa*, A.S. *hearpe*, Dan. *harpe*, a harp. Harpswell is not necessarily Norse in its origin, but we have in Denmark Harpelund (L.C.D. Harpælund), and Harplinge (L.C.D. Harpælyung).

HASTHORPE. There is a Hastrup in Denmark, which is from the pers. name Haðr ; see Hatcliffe.

HATCLIFFE. D.B. Hadeclive, Hundr. R. Haddeclif, T.N. Hadeclive, T.E. Hardcleve. This name is not necessarily Norse, but Hatcliffe is surrounded by villages with Danish names. The pers. name Haðr is found in Danish local names ; Hastrup (formerly Hatzsthorp), also two Hadstrups. Haddr was also an O.N. name.

HAGWORTHINGHAM. D.B. Hacberdingham and Habdingham, C.T.T. Hagwordingeheim, Hundr. R. Hagwurthingham. If D.B. Hacberdingham best preserves the original form, we have in this village, in spite of its Saxon suffix, the grand old

Norse name Hag-barðr (fine-bearded), which was one of the many names of Odin, and also of a mythical hero. (See Cl. and Vigf. Dict.) Hagbarðr and Hagbarðsholme are found in the Landnámabók.

HECKINGTON. D.B. Hechintune. Not necessarily Norse, but Landn. contains the pers. name Hækingr, and the local name Hækingsdalr.

HILLDIKE. There is no hill within miles of this place; and it is not unreasonable to connect the name with the word *hill-dike* used in the Orkneys (doubtless introduced by the Norsemen), to signify *a wall of sods or other material, dividing the pasture from the arable land.* See Jam. Hill in this connection is perhaps from O.N. *hylja*, A.S. *helan*, to conceal, bury,—so, to *heap up*, as we, in Lincolnshire, use the word *hill* of heaping earth over potatoes.

HUMBY. D.B. Humbi. Probably from pers. name Hunn.

IRBY-IN-MARSH (D.B. Jeresbi); IRBY-ON-HUMBER (D.B. Iribi). These names, like Ewerby, near Sleaford, and Ivory, in Wrangle, are most probably from the pers. name Ivar = Ingvar. So Jurby in the Isle of Man, formerly Ivorby, and Ireby in the Lake District. The descendants of Hingvar, who invaded England with his brother Hubba, were long connected with the Danish arms in England, and doubtless the name was frequent among the Anglo-Danes. It is curious that Irby-on-Humber is situated within a short distance of Humberstone, where Hubba and Hingvar landed. Cf. Irby and Yerby, Yorkshire, D.B. Irebi.

KEISBY. D.B. Chisebi, T.N. Kysebi and Kysaby. Perhaps from the uncomplimentary nickname Keis (from *keisa*, to project), *i.e.* round-belly. There is a Helgi Keis mentioned in the St. S.

KEXBY. D.B. Cheftesbi, Hundr. R. Keftesby. In this place we also probably have a nickname preserved to us. O.N. *kjaptr*, a jaw, has an obsolete form *keyptr*, and is represented by Dan. *kjæft*. In Denmark *kjæft*, and in Norway *kjeft*, is used vulgarly for *individual; ikke en kjæft*, not a soul; *kvar ein kjeft*, every man Jack. See Wedgewood's contested Etymologies. Wedgewood maintains, against Skeat, that the Eng. slang *chap*, *i.e.* a fellow, is a peculiar use of the word *chap*, cheek, which is from O.N. *kjaptr*.

KIRKSTEAD. The suffix may, or may not, be Danish. O.N. *staðr*

is found in Denmark as *stæd* and *sted*, and is a very common suffix. In L.C.D. the *sted* is *stathe*.

KNAITH. D.B. Cheneide, Hundr. R. Kney. Possibly we have here O.N. *eiδ*, a neck of land, very common in place-names throughout Scandinavia. The first part of this name *may be* O.N. *knè* (knee), referring to the configuration of the place, and to a singularly knee-like bend in the Trent at this spot.

LACEBY. D.B. Levesbi, Hundr. R. Leysceby. Leif, Leifr (from *leif*, an inheritance), was a frequent name amongst the Norsemen. From this name too, in Denmark, we have Ledstrup, formerly Lessthorpe.

LEGSBY. D.B. Lagesbi. Leggr was a personal name amongst the Norsemen, and is perpetuated in our English peerage.

LOBTHORPE. D.B. Lopintorp, Pl. A. Loppinthorp. Perhaps from O.N. *hlaupingi*, a land-louper. So *hlaupandi menn* (partic. of *hlaupa*, to leap), land-loupers. The substitution of *b* for *p* would follow the Danish tongue, in which *hlaupa* is represented by *löbe*, to run.

LUSBY. D.B. Luzebi and Lodebi, I.N. Lustebi. Lystrup in Denmark was formerly Lwtztorp and Lusthorp; so Löserup was Lystorp, and these are from the common pers. name or nickname Ljótr, *i.e.* ugly.

MABLETHORPE. D.B. Malbtorp, Maltetorp, Hundr. R. Maibertorp and Mauberthorp, C.T.T. Malthorp. The D.B. and C.T.T. Maltetorp and Malthorp may have been suggested by the proximity of Maltby. There is a Maibolgaard in Denmark, and a farm in Iceland called Mar-bæli, *i.e.* sea farm. The pers. name Mabil in Landn. is a female name introduced from Ireland into Iceland.

MALTBY. D.B. Maltebi, pers. name Maltr, from *maltr*, sharp, bitter, Eng. *malt*. Malthe is a Danish surname at the present day. "Jauf Maltes sune" occurs in a charter A.D. 1060. See Ferguson, English Surnames, p. 367. Cf. Mautheville, Normandy, formerly Malteville.

MONKSTHORPE. D.B. Herdetorp. This is a hamlet of Great Steeping, held formerly by the monks of Bardney; cf. Munkholm, Monkerup, Monkedrup, Denmark.

MOORBY. D.B. Morebi, O.N. *mór*, a moor; generally used of barren moorland, grown over with ling. A.S. *mór*, Dan. *mor*.

MOSSWOOD in Belton. Dan. *mose*, a boggy moor. I do not know

of any other instance of the use of the word *moss* in Lincolnshire, common as it is in the North.

MUMBY. D.B. Mundebi, Hundr. R. Momby and Moniby, C.T.T. Munbi. Pers. name Mundr (?).

NAVENBY. D.B. Navenebi, O.N. *Nafni*, *i.e.* namesake, occurs as a pers. name in Mon. Dan. Libr., Wormius. "Estir Tuka bruður sin Nafni risti stin disi," which Wormius translates, "In honorem fratris sui Tyconis saxum hoc erigi curavit Nafni." There is a place in Denmark called Navntoft.

OBTHORPE. D.B. Opestorp, Opetorp, Hundr. R. Obethorp, T.N. Obbetorp and Ubbethorp. The present Everup in Denmark was formerly Opetorp, Opætorp, Obærop. Överöd is the modern form of Obæruth, and these are traced by Madsen (Sjæl. Stedn., p. 265) to pers. name Obi. Is Obi identical with Ubbi, which is another form of Ubba? Cf. Ubbethorp of T.N.

OTBY. D.B. Otesbi. This may be from pers. name Óttar; cf. Ottestrup in Denmark, formerly Otterstorp; or possibly from the pers. name Oddr.

RAUCEBY. D B. Rosbi. The pers. name Hrói is found in Rosted and Roholt, Denmark; or perhaps from *hross*, horse, used as a pers. name.

REVESBY. D.B. Resuesbi. Perhaps from O.N. *refr*, a fox, a common pers. name. There is a Refstaðir in Landn. Dan. *ræv* is found in several local names. (See Madsen, p. 275.) The present Rævsherred is, in L.C.D., Refshoghæreth.

SALMONBY. D.B. Salmundebi. Pers. name Sölmundr, Landn.

SCAMBLESBY. D.B. Scamelesbi; so in other early records. Skammel is a Danish surname, and a place called Skamstrup is said to take its name from Knight Peter Skammelsön, who had a castle at this place; but the place is much older than any such castle, and is more likely to derive its name from Skjalm. See Gamle Sjæl. Stedn., p. 106. Scamell is an English surname at the present time, and is most likely to be traced to Dan. *skammel*, A.S. *scamel*, a stool, which might easily be applied as a nickname. There is a Simon de la Scamele noticed in the Yorkshire D.B.

SCAMPTON. D.B. Scantone. Perhaps from *skamt* n. of *skamr* short, sometimes used in a local sense; or it may be from the nickname. Skammi. (See *skamr*, Cl. and Vigf. Dict.

Skamherred in Denmark appears in L.C.D. as Schammæhæreth.

SCARTHO. D.B. Scarhou, R.L.C. Scarteho, R.C. Scarfho, T.N. Scardhou and Scartho. O.N. nickname Skarði, *i.e.* harelip, or perhaps from *skarfr*, a cormorant, used as pers. name. This is still found in Scotland. See Jam. *skarth*, *skart*, *skarf*, cormorant. Norw. *skarv* (O.N. *skarfr*) means *a scamp* as well as a *cormorant*. It is somewhat curious that in the various spellings of this local name we have all the three Scotch forms, Skarth, Skart, Skarf (Scartho, Scarteho and Scarfho). The suffix is probably the record of a burial mound.

SCRIVELSBY. D.B. Scrivelesbi, Pl. A. Scrulby, C.T.T. Skriflebi. Skirvill or Skirvir was a dwarf in Norse mythology, and is found as a nickname in the Íslenzkir Annálar. We also find the O.N. word *skirfl* (mod. *skrifli*), meaning a hulk, or old dilapidated thing, and which might very naturally do duty as a nickname.

SCUNTHORP. D.B. Escumetorp. From pers. nickname Skúma (*skúma*, shade, dusk), perhaps in allusion to the complexion, hardly with our idea of a *shady fellow*. There is also a female pers. name Skúma (from *skúmr*, the skua gull), given, no doubt, with reference to gossiping or chattering propensities.

SCUPHOLME. The *skúfr* was the same bird as the *skúmr* (skua gull), and was used as a pers. name. The situation, however, of Scupholme, bordering, as it does, upon a very low tract of fenny ground, not enclosed until 1840, makes it quite possible that this name records the presence of the *skúfr* (*larus catarractes*).

SILK WILLOUGHBY, originally SILKBY CUM WILLOUGHBY. For Willoughby, see Chapter iv. Silkby from *silki*, silk, used as a pers. name, or rather nickname. Cf. Silki Jon, Silkiauga Sigurðr, Flateyj. B.

SKINNAND. D.B. Schinende, Hundr. R. Scinand, Skynant. From the local name Skinandavegr in Iceland, it would seem that Skinnand was a pers. name. There is a Skynandbrigg in C.I. Edward I.

SLOOTHBY. D.B. Slodebi ; O.N. *slóði*, a trail, used as a pers. name, *i.e.* a slothful, slovenly person. O.N. *slóði*, in the sense of *trail*, is found in English *sleuth-hound*.

SNARFORD. D.B. Snardesforde and Snertesforde, C.T.T. Snarte-

forde. The suffix is English, but the prefix appears to be the O.N. nickname Snörtr, gen. Snartar (Ivar Aasen, *snart* = a stick burnt at one end). This nickname is found in the Landn., and there is a place in Iceland called Snartartunga. The descendants of Snörtr were called Snertlingar.

SNELLAND. D.B. Sneleslunt. The prefix is from a personal name, which may be from A.S. *snel* or O.N. *snjallr*, swift, courageous. Madsen, however, gives *snjallr*, as entering into place-names, in the sense of *smooth, even;* especially in regard to that which is cut off (afsnittet).

SNITTERBY. D.B. Esnetrebi, Snetrebi, C.T.T. Snitrebi. Edmunds suggests from sníðan, to cut or excavate. Munford traces Snetterton and Sniterley in Norfolk to A.S. *snet, snite*, a snipe, used as a pers. name. Perhaps Snitterby is more likely to be from O.N. *snotr*, A.S. *snoter*, wise. Snotra was also a minor goddess in the Norse mythology. We also find *snyrti* (quasi *snytri*, from *snotr*), elegant, which might most naturally be used as a pers. name. Cf. Netreville in Normandy, formerly Esneutrevilla.

SOTBY. D.B. Sotebi. From pers. name Sóti, which appears to have been common and general. *Sóti* = a soot-coloured horse, from *sót*, soot; when applied to persons, probably referred to hair, complexion, etc. There is a Sótanes and Sótasker mentioned in Flateyj. B., and there are two Soderups in Denmark from this name.

SPANBY. D.B. Spanebi, Spanesbi. Most probably from O.N. *spánn* or *spónn* (Eng. *spoon*), a chip or shaving; used as a pers. name. A possible derivation may be found in Dan. *spang* (O.N. *spöng*), a foot-bridge or stepping-stones. The present Spanager, in Denmark, was formerly Spongagræ. (See Madsen, Sjæl. Stedn., p. 243.) A stream runs through the village of Spanby.

STOCKWITH. Hundr. R. Stoketh, I.N. Stokheth. The suffix is O.N. *við*, a wood; Dan. *ved*. The prefix may be A.S. *stóc*, so often found in place-names, *e.g.* Basingstoke, Bishopstoke. This is common in Scandinavia too, *e.g.* Stockholm, Stoksbjerg, and Stokket, which is the modern form of Stockvith, and shows how naturally Stockwith was corrupted into Stoketh of Hundr. R. On the other hand, it is possible, when we consider the situation of Stockwith on the river Trent, that it was so

called from the *stocks*, on which ships are built. (See *stokkr* Cl. and Vigf. Dict.) It may have been a ship-building place, for which the width of the river and the neighbouring wood (implied in the suffix) would adapt it.

SWARBY. D.B. Suarrebi, T.E. Swarrebi. The pers. name Svair is found in Svedstrup, Denmark, formerly Swersthorp; also in Svogerslev (the name Svair subsequently assuming the form of Svager). Perhaps the poetical and obsolete *svárr*, heavy, grave, was used as a pers. name. It is possible that Swarby preserves the O.N. *svörrf*, a desolator, occurring as a nickname in Landn. Again, the name may have dropped a *t*, and may have originally been Swartby; cf. Sorterup, Sverborg, in Denmark, formerly written Swarthorp and Swerthbyrthæ; in this case *svartr* (black), would most probably be a pers. name. Perhaps, however, it is more probable that Siward (a common Scandinavian name, and one that occurs in Lincolnshire D.B.), is preserved in Swarby. Sewerby in Yorkshire is Sivvardby in D.B. In Scotland a *sware* or *swire* = a level spot between two hills, from A.S. *swira*, Icel. *svíri*, a neck. (See Cl. and Vigf. Dict.)

TEALBY. D.B. Tavelesbi, Hundr. R. Tevelby, C.T.T. Teflesbi. The nickname Tafl appears in Tafl Bergr in St. S., possibly referring to the gaming propensities of the person so-called; *tafl* (Lat. tabula), a game like the O.E. draughts (Cl. and Vigf. Dict.).

TRUSTHORPE. D.B. Dreuistorp, Druistorp, Thuorstorp. Very likely from pers. name Þröstr Landn. (O.N. *Þröstr*, a thrush). Possibly from pers. name Þrúðr, which is found in Trudsholm, formerly Thrutzholm; also Trutstorp, A.D. 1248. (See Madsen, p. 248.)

WALKERITH. Perhaps a corruption of Valgarðvith. Valgarðr was a common pers. name amongst the Norsemen; so Valgerðr was common for females, of which Valka was an abbreviation. Valliquerville, in Normandy, was formerly Walekervilla.

WALMSGATE. D.B. Walmesgar; so most early records; but C.T.T. has Valmeresgara, which gives the pers. name after which this place was called, viz. Valdmær, *i.e. valdi*, *valdr*, keeper, and *mærr*, famous (Waldemar). *Valdr* enters into many names, as Asvaldr, Rögnvaldr, sometimes dropping the *v*, —Har-aldr, Ingj-aldr, Arn-aldr. For *gare*, see Chapter xii. But

from the fact of *gate* having been substituted for *gare*, it is possible that, originally, the name was Valmersgarth.

WEELSBY. D.B. Wivelesbi, C.T.T. Viflesbi. The pers. name Vífill, from O.N. *vífill*, a beetle (A.S. *wifel*, Eng. *weevil*), appears to have been common amongst the early settlers in Lincolnshire. Weelsby, Wilsthorpe, and Wilsford owe their prefix to this name. In Denmark, Wilsbek is Wivælsbæc in L.C.D. In Landn. we find mention of Vífill and Vífilsdalr; Vífill, St. S.; Vífilsborg, Flateyj. B.; also cf. Willesley, in Leicestershire, abbreviated from Wivelsley.

WINCEBY. D.B. Winzebi, O.N., *vinr*, A.S. *wine*, a friend.

WINTHORPE. See WINCEBY. But possibly the prefix is O.N. *vin*, a meadow, A.S. *wine*, a pasture. Some of the richest pastures in the county are in Winthorpe and the adjacent parishes. It is not very probable that the Norsemen introduced *vin* into England, as it was obsolete before the occupation of Iceland, but they might have resumed its use through the Saxon *wine*.

YAWTHORPE. D.B. Loletorp, but almost invariably Jolthorp or Yolthorp. Cf. Youlton, Yorkshire, D.B. Loletune. So, too, there are many spots in Lincolnshire called the Youlls. It is by no means impossible that the *j* or *y* represents an original *g*. and that the name was once Goldthorpe. Cf. the interchange of *g* and *y* in *gold* and *yellow*. In Scotland the yellow hammer is called the *yeldring* or *youlring*; cf. O.N. *gulr*, Dan. *gul*, yellow. Dan. *gul* is often found in place-names in reference to colour, Guullyng, Gulhöi, Gyllemose. So also is *guld*, in reference to fertility of soil, *e.g.* Guldager. (See Madsen.) On the other hand, *yol*, *youll* may represent Dan. *hule*, a hollow. O.N. *jóll* = wild angelica, but this is not a probable origin of Yolthorp.

APPENDIX II.

THONG CAISTOR.

It has been conjectured by learned antiquaries [1] that the prefix, *Thong*, in this name might be the corruption of the Old Danish *Thing*, and thus might indicate one of the sites of local government during the Danish occupation. That Caistor was the centre of a strongly marked Danish area has already been pointed out, and nothing could be more natural than the choice of such a strongly fortified place for a sort of district metropolis ; but no ancient record is quoted showing any intermediate link between Thing and Thong, whilst the change of *i* into *o* is at least a very improbable one.

That the place was called Thwang Castra at a very early date admits of no doubt,[2] although in medieval documents the name is usually given simply as Castre. In public and legal notices, indeed, the distinctive prefix does not seem to have become general earlier than the thirteenth century. About A.D. 1200 we find Thou Castra [3] (where the *u* is doubtless an error for *n*), and Than Castra.[4] In 1317 it occurs as Thwang Castra,[5] and as late as 1576 it is marked upon a map as Thwan Castor. Certainly such forms of the name lend no support to the idea that Thong was originally Thing.

This, however, is not the only explanation that has been

[1] *e.g.* the Bishop of Nottingham. (See the Danes in Lincolnshire. Lincoln Archæological Report, p. 43, 1859.)

[2] There is no ground for believing that the Tunnaceaster of Ven. Bede is to be identified with Thong Caistor. (See Pearson's Hist. Maps.)

[3] Cal. Rot. Chart.

[4] Rot. Chart.

[5] Ad quod damnum, 10 Edward. II.

ventured.[1] Dr. Stukeley suggests that it is the corruption of Thegn. "I am inclinable to think the meaning of Thong Castle to be fetched from Thane."[2] But by far the earliest, and indeed the traditional, interpretation of the name is one that is shared with several other places. The story is that, when Hengist and Horsa had assisted Vortigern against the Scots and Picts, and had gained a decisive victory at Stamford, their grateful employer inquired how he might recompense them. Hengist requested as much land as an ox hide would encompass. Having cut it into narrow strips, he took possession of an area sufficient for a castle and its demesne. The tradition is presumably a mere adaptation of the well-known story of the citadel of Carthage, alluded to in the first book of the Æneid. The same tradition is found attached to Tong in Shropshire,[3] to Tong in Kent,[4] to Doncaster in Yorkshire,[5] and perhaps also to other places.

It will probably be agreed that none of the foregoing suggestions possess any high degree of probability, and if I venture to make others, it is with no intention of demanding acceptance for them; but it seems to me that there are two possible derivations, which have at least something to be said for them, although it may be difficult to decide which of the two has the greater show of probability.

(1) It is possible that Thong is the corruption of Tong, and that, when originally given, the prefix was descriptive of the situation.

[1] The theory that has connected the name with a curious whip tenure, that prevailed at Caistor up to the year 1847, is possible, though most improbable. (For this *whip tenure*, see Anderson's Lincoln Pocket Guide, p. 86.)

[2] Iter. v., p. 101.

[3] See *Journal of British Archæological Association*, xvii., p. 140, where we are also informed that the name of the Castle was Thange in Edward the Confessor's time.

[4] Hasted's History of Kent, vol. ii. p. 601. This Tong was anciently called Thwang. Alluding to the story of the ox-hide, Hasted remarks, "Writers differ much in the situation of this land. Camden and some others place it at Thong Castle, Lincolnshire, others place it at Doncaster; whilst Leland, Kilburne, Philipott, and others fix it here." Such variation throws doubt upon the whole story, which may be an adaptation of Virgil's lines—

> "Mercatique solum, facti de nomine Byrsam,
> Taurino quantum possent circumdare tergo."
>
> *Æn.* i. 368, 369.

[5] History of the Wapentake of Strafford and Tickhill. J. Wainwright.

Dr. Stukeley thus writes of Caistor: "The Romans showed their genius in choosing sites at Caistor, for they built their fortress upon a narrow promontory jutting forward to the West;" and, again, "I suppose this narrow tongue of land was thus encompassed with a wall quite to the market-place." It seems rather singular that Stukeley should have thus described the locality without being led to the surmise that Thong might be the corruption of Tongue.

The substitution of *th* for *t* is by no means an insuperable difficulty. The *torp* of pre-Norman times has developed into our *thorpe*.[1] The Toresby and Torenton of Domesday Book are our Thoresby and Thornton; the ancient Ternescou is the modern Thrunscoe; Thonock was once written Tunec.[2] On the other hand, Torksey was as often spelt with an *h* as without, while Toft, at least on one occasion appears as Thoft.[3] With this confusion between the *t* and *th* it would not be surprising that, when the meaning of the term had been lost sight of, Tong should have become Thong.[4] But, besides this, the very same confusion is found in regard to other localities; otherwise, the story of the ox-hide could not have become attached to the places which we know now as Tong. Leland, writing in the sixteenth century, speaks of Tong in Shropshire as Tunge,[5] but he writes of Thonge Castle in Kent.[6] Enough, however, has been said to show that the transition from Thong to Tong and *vice versâ* was no difficulty to our forefathers.

In addition, it may be said that nothing could have been more natural or more in accordance with custom than to add, as a permanent prefix to the existing name of Caistor, the very word which Stukeley adopts in describing the situation, and make it Tongue Caistor.[7] It is possible, moreover, that the fact of the Danish

[1] Even at the present day *t* and *th* are, to a certain extent, interchangeable in the word *thorp*. Country people talk of Trustrup, Cawtrup, Grantrup; whilst Woodthorpe is locally known as Trup.

[2] So, too, *h* has sometimes slipped into tún in Denmark; Cf. Thun, Thunoe.

[3] Hundr. R.

[4] It may also be borne in mind that the insertion of the aspirate would be in accordance with the genius of the English language, which is the only one of those belonging to its own race that has retained the sound of *th*.

[5] "Tunge, a little thoroughfare between Ulvorhampton and Newport . . There was an old castle of stone called Tunge Castel. It standith half a mile from the town on a bank, under which runneth the broke that cometh from Weston to Tunge." (See Camden (Gough), vol. ii. p. 398.)

[6] See Camden (Gough), vol. i. p. 234.

[7] Cf. Tungna-fell; Tung-á; Tunga-heiðr.

tange (O.N. *tangi*) having to a great extent taken the place of O.N. *tunga*[1] in place-names throws light upon the indiscriminate use of *o* and *a* (Thong and Thang) in the early records of Thong Caistor.

(2) Perhaps a more simple and probable interpretation of the name is to see in Thwang or Thwong another form, possibly a provincial pronunciation, of the word *wang* or *wong*, field.[2] This receives support from the fact that, in Stukeley's time, a field at Horncastle, now known as Wong, was called Thwong or Thowng, and was identified by him with the Saxon word *wong* or *wang*.[3] It is worthy of note that while Tong in Shropshire was formerly called Thange and Toang, the name Thwang or Thwong appears to have belonged formerly to Thong Caistor as well as to Tong and Thong[4] in Kent; so that it is reasonable to look for the interpretation in some common source and in a word of familiar use Further, it may be added that the *whang* of Scotland, and the *twang* of Shetland[5] (for our English word *thong*), serve to show how nearly allied, in regard to popular pronunciation, are the various forms that have been under consideration, viz. wong, thong, thwong, wang, thang and thwang.

TORKSEY.

If those antiquarians are right who identify the modern Torksey with the ancient Tiovulfingaceaster,[6] it is an interesting question how the somewhat unmanageable name, familiar to our ancestors,

[1] Sjæl. Stedn. Madsen. p. 247. So in Shetland, *taing* or *tang* = a tongue of land. See Jam.

[2] *Wang* is probably found in Wangford, Suffolk.

[3] Iter. i. p. 30.

[4] Called Thuang, *temp.* Henry II., Tuang a little later. See Hasted's Kent.

[5] See Jam. Dict.

[6] Stukeley and Camden (Gough) identify Tiovulfingaceaster with Torksey, and they are followed by the present Bishop of Nottingham, Lincoln Archæological Society's Report, 1857, and Sir Charles Anderson, Lincoln Pocket Guide, p. 96. Mr. Pearson, on the other hand, doubtfully points to Southwell (Historical Maps of England). The late Mr. Green (Making of England) decides in favour of Farndon, near Newark. Newark itself has had advocates, also East Bridgeford.

was replaced by the less pretentious one on our present map; for it can hardly be supposed that the one is the corruption of the other. An eminent writer on Lincolnshire archæology, whilst acknowledging the difficulty of explaining the change, merely suggests that one was the Saxon, the other the Norman name of the place.[1] Between the Saxon and Norman settlements occurred the Danish; may not the change, if such there was, be due to the Danish occupation, which intervened between the English and Norman conquests?

It is well known that in the year 873 the Danes wintered at Torksey,[2] and it is probable that the place was then called by its present name. But more than thirty years earlier the whole district of Lindsey had suffered severely at the hands of the Northmen,[3] who therefore, from a very early period, were well acquainted with this neighbourhood. The position of Torksey would strongly recommend it to the invaders. An island at that time (as the suffix indicates), situated about half-way between Gainsborough and Lincoln, in the river Trent, which was the Norseman's highway into the heart of England, the place would prove a most advantageous situation, whether for business or defence. The history, too, of the town, so far as its history is known, strongly favours the Danish origin of the name. At the date of the Norman Conquest, Torksey was one of the most populous commercial centres in the east of England, although even then its importance had begun to wane. The decay steadily continued, and in the reign of Edward III. the place had sunk into its present obscurity.[4] It will thus be seen that the prosperity of the town exactly coincided with the supremacy of the Danes, and it has been already shown that it forms part of one of the most strongly marked Danish districts in the county.[5] Is it not, therefore, probable that the place owed its rise to the presence of the Northmen? Their arrival in these parts, and their consequent choice of this spot to be one of their stations, would naturally bring to it an adventitious importance,

[1] The present Bishop of Nottingham.

[2] Saxon Chronicle.

[3] A.D. 838. See Saxon Chronicle; also Danes in Lincolnshire, Bishop of Nottingham, Lincoln Archæological Report, 1859, p. 45.

[4] See Stark's History of Gainsborough.

[5] If the name of the place, as some have suggested, was changed from Tiovulfingaceaster to Torksey, there is no easier explanation of such a fact than a change of population.

which, in later times, would as naturally yield to the claims of Lincoln, Gainsborough, Newark, and other places in the neighbourhood.

By far the most probable account of the name is, as Mr. Edmunds has suggested,[1] that it represents one of the many Thorketils, or Thorkils, who came to Lincolnshire amongst the Danes. For the contraction of Thorkilsey into Torksey,[2] we have the best possible argument in exactly similar cases in Normandy, where Torkilville has become the modern Turqueville, and the original Torketilville has been cut down to Teurteville.[3] What perhaps is still more to the point is that, at the very period when Lindsey was first ravaged by the Danes, parts of Ireland were being mastered by a viking named Thorgil,[4] who in contemporaneous records figures as Turgesius.

[1] Names of Places.

[2] Or Thorksey, which is a frequent spelling in medieval documents.

[3] Turqueville was formerly written Torclevilla, and Teurteville was Torqvetelvilla. Analogous cases of corruption in the same country are to be found in Tourgeville, formerly Turgisvilla from Thorgil, and Quetteville, formerly Ketelsvilla, which affords an exact parallel to the Lincolnshire Ketsby, a late corruption of Ketelsby. (See Worsaae's Den Danske Erobring af England og Normandiet, p. 179, note 1.) There is a Terkelstofte in Denmark.

[4] See Chronicon Nortmannorum, C. H. Kruse. The devastations of the Danes in Lindsey, and the conquests of Ireland by Turgesius, are mentioned under the same year, A.D. 838. The name of Thorgil, however, is probably a contraction of Thorgísl, and is not to be confounded with Thorkil.

APPENDIX III.

PERSONAL NAMES IN LINCOLNSHIRE.[1]

In the subjoined lists, an attempt has been made to connect some of the Lincolnshire personal names of the past and the present with the names and language of Scandinavia. Many of the suggested derivations are probably erroneous, for in no branch of inquiry is mistaken identity so common and inevitable, as in that which relates to surnames. Two names which, at the outset, were as distinct in sound as in meaning, may, by the friction of use, be worn into the self-same form; or they may undergo such change in passing from mouth to mouth, through succeeding generations, that they bear scarcely a trace of the original; or they may appear side by side in the same directory in several distinct forms, each form possibly suggesting a distinct derivation. Again, it may often happen that when two or more derivations are possible, the mind may be unfairly biassed in its decision by the subject in hand. Thus in many ways one may be misled, and the present attempt may contain many flagrant and amusing cases of error. Amid much, however, that may be doubtful, some names at least, it will be seen, may be traced with confidence to the Norsemen. The lists which follow make no pretension to be full, much less exhaustive; nor can it be said with confidence that the names, without exception, are characteristic of the county, although they are all found within its borders.

[1] The first list, p. 299, which refers to the present day, consists exclusively of surnames. The names in the second catalogue belong partly to a time in which surnames had, properly speaking, no existence, partly to the transition period (A.D. 1200–1400), at which surnames were beginning to take the place they now occupy in our social relations.

ALGAR. O.N. Alfgeirr, T.N. Alger.

ALMOND. O.N. Amundr.

ASMAN. O.N. Ásmundr.

AUDUN. O.N. Auðun, Landn.

BALDERSON.[1] O.N. Baldur.

BANG. Perhaps from Icel. *bang*, hammering; or Norse *bangi*, a bear. See Ferg., E.S., p. 133.

BASKER. Dan. *baske*, to slap, flog (?). Baqueville in Normandy was formerly Bascherville. (See Expeditions Maritimes des Normands, Depping, p. 541.) The surname Baskerville is now to be met with in Cornwall.

BEE. This appears to have been introduced by the Northmen. (See Ferg., E.S., p. 187.) Icel. *býi*, Dan. Sw. *bi*, A.S. *beo*, a bee.

BEELS. O.N. Beli (cf. Beelsby); I.N. Bele.

BELK. Perhaps from Dan. *bjælke*, a balk, a log; Icel. *bjálki*.

BISSILL. Dan. *bidsel* (pron. *bissel*); Icel. *beisl*, T.N. Besel and Besille.

BLIGH. Ferg., E.S., p. 321, derives this from Icel. *blíugr*, Sw. *blyg*, Dan. *bly*, bashful, shy.

BLUNDY. O.N. Blundr, a nickname meaning *slumberer*, from *blundr*, dozing, sleep.

BOLE. Icel. *boli*, a bull, Dan. *böll*; or *bolr*, *bulr*, the trunk of a tree. But it may be a local surname from Bole on the river Trent.

BOSS. Icel. *bossi*, a boy, a fellow; Sw. *buss* (cf. the Americanism "Old boss"); Hundr. R. Bosse and Bossey.

BRAND. O.N. Brandr, Landn.; also Brandi. Hundr. R. Brand.

BRANT. Ferg., E.S., p. 318, identifies this with Su. G. *brant*, Icel *brattr*, impetuous; but there is also A.S. *bront*, *brant*, streaming, raging.

BUGG. See Chapter xiii. for some remarks on this name.

[1] "The forms in ——*son* are not only rare in Angle, but they are rare in all the proper German dialects. At the same time, they are extremely common in the Danish, Swedish, Norwegian, *i.e.* in all the languages of the Scandinavian branch. The inference from this can hardly fail to be drawn, viz. that all the numerous Andersons, Thompsons, Johnsons, Nelsons, etc., of England, are more or less Danish, as opposed to Angle." (Latham, History of the English Language, 5th edit., 1862, p. 134.) It would perhaps be more strictly correct to say that the practice of adding *son* in the formation of surnames was adopted in England from Scandinavia. (See Ferg., E.S., p. 285.)

BUNKER. This name appears in Inqu. Non., and it is not unfair to consider it of Danish origin; see *bunch*, *bunk* (Skeat, Etym. Dict.).

BUSSEY. See BOSS.

BUST. Dan. *börste* or *böste*, (1) a bristle, (2) a boar; Icel. *burst* or *bust*, Sw. *bösta*; or possibly from Icel. *bust*, a kind of fish, mentioned in the Edda. Inqu. Non., Bust.

BUTTERS. O.N. Buðar, Boðvarr. Boðvarr is a very common name in Landn. Butters is common in the North of Scotland at the present day.

CANT. Dan. *kant*, ready, ship-shape; cf. Scotch *cant*, lively, brisk. This name may have been introduced into Lincolnshire from Scotland. Immanuel Kant, the philosopher, was of Scotch extraction, and his parents spelt the name Cant.

CARRIE. O.N. Kári. See p. 65.

CATTLE. O.N. Ketil, D.B. Chetel. Mr. Ferguson however, takes Cattle to be diminutive of Cat, and doubtfully identifies it with Katla, a female name in Landn. (English Surnames, p. 160.)

CLACK. O.N. Klak (*e.g.* Haraldr Klak); D.B. Clac (cf. Claxby).

CLEGG. Icel. *kleggi* (N. *klegg*, Ivar Aasen), a horse fly. The word *cleg* is still in common use in Lincolnshire; so, too, throughout N.E. and Scotland.

COE. Dan. *koe*, a cow.

CRAGG. Dan. *krage*, a crow; Icel. *kráka*, used as a nickname; cf. Grimbold Crac, D.B. Krage is found as a pers. name on Runic monuments. If this is the same word as *kráka*, *krage* is thus shown to be a very early form.

DANN. Cf. D.B. and Hundr. R., Dane.

DARNELL or DARNILL. According to Ferg. (Surnames as a Science, p. 164), this name is the modern form of Dearnagle, which is found in the ancient place-name Dearnaglesford. This he takes to be compounded from Icel. *dör*, a spear (see Cl. and Vigf. Dict., *darraðr*, dart, of which the common form in poetry is *darr*, *dör*), and *nagel*, a nail. It is, however, perhaps more probable that Darnell or Darnill has, by a transposition of consonants, come from Darling; cf. *starnil*, which is a common (and ancient, see M. and C. Gl.) provincialism for *starling*.

DIGGLE. Perhaps Icel. *dingull*, a spider; often corrupted into *dígull*; or possibly from Icel. *digla*, to run at the nose; to drip.

DRING. Icel. *drengr*, a youth, attendant, young man ; M.E. *drenge* and *dringe*. The word is Scandinavian (see Cl. and Vigf. Dict.), and was introduced by the Danes into England.

DRUST. Perhaps O.N. Þröstr, Landn. ; Icel. *þröstr*, a thrush. This may be identical with the prefix in Trusthorpe, which, in D.B., is Dreuistorp, Druistorp, Thuorstorp. In Germ. the *th* is *d*, *drossel ;* Eng. *throstle*.

ELGER. See ALGAR.

ELLIFF. O.N. Eylífr, Eilífr, Landn., D.B. Eilaf.

FINNEY. Unless this name is connected with the finny tribe, there is good ground for supposing it to be of Norse introduction. (See *Finnr*, Cl. and Vigf. Dict. ; also Ferg., Surnames as a Science, p. 89.) D.B. Fin.

FLACK. Icel. *flakka*, to rove about as a beggar ; *flakk*, roving about ; Dan. *flakke*, to rove ; *flakker*, vagrant. Or perhaps Icel. *flak*, a hood, a flapper.

FLEER. See Glossary.

FRUDD. O.N. Fróði, Landn., from Icel. *fróðr*, clever. The name may also be from A.S. *froð*.

GABY. Icel. *gapi*, a heedless man.

GADD. Icel. *gaddr*, Sw. *gadd*, a goad, spike, sting. Perhaps this name originally meant "*a gad-about*," and it would, in that case, be from Icel. *gadda*, to goad. (See *gad*, to roam, Skeat, Etym. Dict.)

GAIT. Icel. *geit*, a she-goat ; A.S. *gât*. That Icel. *geit* was formerly in use in Lincolnshire seems to be indicated by the fact that, in Cal. Inqu. post mortem, Gate Burton appears as Geit Burton. Gate Burton doubtless means Street or Road Burton ; but in this instance the prefix *Gate*, or *Gat* (as it formerly was spelt), seems to have been taken for A.S. *gât*, a goat, and rendered by the Icelandic equivalent *geit*.

GAMBLE. Icel. *gamall*, old ; very frequently used as a soubriquet. Hundr. R. Wilhelmus Gamel ; Inqu. Non. Gamill.

GANDIE. Mr. Ferguson derives this name from Icel. *gandr*, a monster, a wolf, which appears as a pers. name in Landn.

GANT. Icel. *ganti*, a coxcomb ; Dan. *gante*, fool, simpleton ; or perhaps, more likely, the older spelling of *gaunt*, which is a Scandinavian word from Norw. *gand*, a thin stick, a tall, thin man, an overgrown stripling. (See Skeat's Etym. Dict.)

GAPP. See GABY ; and Ferg., E.S., p. 327.

GINN. Icel. *ginn*, *ginnr*, a jester, juggler ; *ginna*, to dupe. Or perhaps Icel. *gin*, A.S. *gin*, a mouth.

GOODLIFE (also WOODLIFFE, a common name in Lincolnshire). O.N. Guðleifr, Landn. ; Inqu. Non. Godelef.

GRICE. Icel. *griss*, a young pig ; Sw. Dan. *gris* ; cf. Scotch *grice*.

GRIMBLES. O.N. Grimbald.

GUMMARSON. O.N. *Guðmar* ; cf. Gummersmark, a place in Denmark ; or perhaps corrupted from Gunnerson ; cf. O.N. Gunnar.

GUNHILL, GUNNILL. (There is also Gumhill, no doubt a corruption of Gunhill.) O.N. Gunn-hildr, a female name ; Dan. and Sw. Gunila.

GUNSON. Dan. Gunnesen ; cf. Inqu. Non. Gunne.

HAITH, HAITHE. Probably the Lincolnshire pron. of Heath, according to Icel. *heiðr*, O.H.G. *haida*, rather than A.S. *hað*. Or perhaps from Icel. *heiðr*, bright.

HAROLD, HARROD, HARRAD. O.N. Háraldr.

HEALEY. O.N. Helgi, Landn. (from *heilagr*, holy) ; also an abbreviated form of Há-leygr.

HUMBLE. O.N. Humbl. or Humli, the father of Dan, the traditional founder of Denmark. This name appears to be connected with Icel. *humall* (humulus), the hop plant. Humla appears as a nickname in Sturl. S. The name found its way into Lincolnshire at an early period (probably through the Danes), for we have a Humbelbec Syle mentioned in Hundr. R.

HURLEY. Icel *hýrligr*, smiling, sweet of countenance.

INGALL. O.N. Ingjaldr.

ISSOTT. O.N. Isodd. So Ferg., Surnames as a Science, p. 56.

JAGGER. Dan. *jager*, a hunter ; cf. Icel. *jaga*, to move to and fro, a word to which the sense of hunting does not strictly belong (see Cl. and Vigf Dict.). *Jaga*, however, means to altercate, and *jag* is a quarrel (cf. Dan. *jag*, hurry, hubbub) ; and this may be the meaning which lies at the root of this surname.

JELLEY. Probably a form of Eyliff; other forms are Jelliff and Jelf.

KELK. Icel. *kjálki*, jawbone ; Eng. *cheek* ; O.H.G. *chelch*. Kelke is a very early Norfolk surname.

KETTLE. O.N. Ketil, D.B. Chetel.

KNOTT. O.N. Knútr. Inqu. Non. Knot.

LATH. Icel. *hlaða*, a barn; Dan. *lade;* Lincolnshire, *lathe*. Not likely to be from Eng. *lath*, as this word is always pronounced *lat*, in Lincolnshire. Hundr. R. Joh. de la Lade.

LILL. Dan. *lille*, little. (*Lill* is a word still in use in Cleveland.) Inqu. Non. Lelle.

LIVESEY. O.N. Leofsi, D.B. Lefsi.

LEVICK. O.N. Livick, a Dane or Northman mentioned in Saxo. (See Ferg., E.S., p. 245.)

LOFT. O.N. Loptr. One of the names of the god Loki, and a very common pers. name, connected with *lopt* (Eng. *loft*), air, sky.

LOTE. O.N. Ljótr (*ljótr*, ugly) (?).

LUNDY. O.N. Lundi, a nickname from *lundi*, a puffin.

MAGER. This agrees with Dan. and Sw. *mager*, Icel. *magr* (A.S. *mæger*), lean; all borrowed from Fr. *maigre*, at an early date; Lat. *macer*. Magr occurs as a nickname in Landn., Helga enn Magra.

MEE. Icel. *mý*, Dan. *myg* (Eng. *midge*), a gnat, a midge. Ferg., E.S., p. 186., quotes Myg as the surname of an ancient Northman; cf. Eng. name Miggs.

MOGG. O.N. Mögr, Icel. *mögr*, a boy, man, mate. Inqu. Non. Simon Mugge or Mugger.

MUNDY. O.N. Mundi; abbreviated form of Ásmundr.

MUNN. O.N. Munnr, a nickname; *munnr*, mouth. Inqu. Non. Will. Munne.

MYHILL. O.N. Mjöll (name of a lady, Landn.); Icel. *mjöll*, fresh snow; perhaps akin to *mjöl* = meal. Ferg., E.S., p. 301, thinks that Miall, Miell, Meales, may be from Icel. *mjöll*. In Inqu. Non. the name Myols occurs, which looks like a connecting link; but we must not forget that, in Lincolnshire, sand-dunes are called *meels*.

NELL. Perhaps from. Icel. *knell*, courage. Nel appears at an early period as a surname in Norfolk.

NIDD. Icel. *niðr*, son, kinsman (?).

NUTSEY. This name, which does not appear to be of local origin, may be O.N. *knútr* with diminutive *si*.

NUTT. O.N. Knútr.

ODELL. Icel. *ódæll*, overbearing; or perhaps connected with *óðal*, patrimony.

ODLING. Icel. *öðlingr*, (1) possessor of land, nobleman; (2) a person of gentle disposition.

OGG. Icel. *oegr*, terrible.

OLIFF. O.N. Olaf. Hundr. R. Olive.

ONN. O.N. Önn and Ön, Landn. Icel. *önn*, work, business ; also *önn*, an obsolete word for some part of a sword. There was a mythical king of Sweden called On.

ORRY. O.N. Orri (from *orri*, the heathcock), nickname. The last onslaught in the battle of Stanford Bridge was led by Eysteinn Orri, whence any fierce onslaught came to be called *orra-hríð* (*hríð*, storm, attack). See Cl. and Vigf. Dict. *orri*.

PAPE. Perhaps from Icel. *papi*, priest = Lat. *papa*.

QUANT. Perhaps from Icel. *kvanta*, to molest ; *kvantr*, molestation. We also have the surname Want, which may be a weakened form of Quant ; or, on the other hand, Quant may be a strengthened form of Want.

RAINEY. May be the representative of Rannveig, Landn., or its weakened form Ranig ; or of Hrani, St. S., from *hrani*, a blusterer.

RAVEN. O.N. Hrafn, Dan. *ravn*, A.S. *hræfn*, Eng. *raven*. By no means exclusively a Norse name, but more common in Scandinavia than elsewhere. T.N. Rafne.

ROLFE. O.N. Hrólfr (qs. Hróð-úlfr). Hrólfr the Ganger was founder of the Norman duchy, and ancestor of William I. of England. T. N. Roulfe, Inqu. Non. Rauff.

SCAFE. O.N. Skeifr, nickname from *skeifr*, askew. *Scafe* is still a Lincolnshire provincialism = awkward. See Glossary. Mr. Ferg., E.S., however, would rather derive the surname Skaife from "O.N. *skjálfa*, to tremble ; Cumberland *scaif*, timid ;" he gives *skeifr* as an alternative. But Skafe, as a pers. name may, perhaps, be more closely connected with Scotch *skaiff*, to eat greedily, than with *skjálfa* or *skeifr*.

SCAMAN. Perhaps connected with Icel. *skamr*, short ; which was used as a nickname by the Northmen.

SCHOLEY. O.N. Skúli (from *skjól*, shelter). D.B. Escule.

SCOFFIN. Icel. *skoffin*, a fabulous animal, said to be a hybrid between a she-cat and a fox. But perhaps it is the time-honoured name of Coffin, with the addition of an initial *s*.

SENDALL. Icel. *sendill*, the name of a shepherd's dog (from *senda*, to send) (?).

SINDERSON. O.N. Sindri, a mythological dwarf, meaning a blacksmith, from *sindra*, to glow ; *sindr*, slag.

SKEPPER. Perhaps a corruption of Skipper, or from Sw. *skeppare* = skipper. In this case a certain *Original Skepper*, who figures in the Lincolnshire directory, might turn out to be the Ancient Mariner. But Skepper may be connected with the Lincolnshire provincialism *skep*, a measure (*e.g. peck-skep*); Icel. *skeppa*, Dan. *skjeppe*. Skepper is a very ancient name in Lincolnshire, and appears in Inqu. Non.; but even this may not be the original Skepper.

SKILL. Icel. *skil*, discernment, knowledge; *skila-maðr*, a trusty man; cf. *to skill* (in Cleveland), to discern, to know; Icel. *skilja*.

SKINN. O.N. Skinni, a nickname, meaning *skinner*. The name Skinni was certainly used in very early times in Lincolnshire, since, besides Skinnand, there was a place called Skynnybocke mentioned in Hundr. R.

SNART. Icel. *snar*, *snör*, *snart*, swift, keen; *snart*, used as *adv.*, soon; so Dan. *snart*, *adv.*, from *adj. snar*, swift.

SPINK. Sw. D. *spink*, a fieldfare, sparrow. See PINK, Glossary. In parts of Scotland *spinkie*, slender and active, is still used; Su. G. *spinkog*, gracilis (see Jam.).

SPURR, also SPOOR. O.N. Spörr, a nickname; *spörr*, sparrow; Dan. *spurv*. In Scotland a sparrow is *spur*, *spurd*, *spurg*, *spug*, *sprug* (Jam.); D.B. Sperri.

STANGER. Icel. *stanga*, to prick, to spear fish, to butt with the horns; so Dan. *stange*, to poke, butt, etc. The name may be local, however, from Stanger, Cumberland.

STARK. Icel. *sterkr*, Sw. *stark*, Dan. *stærk*, A.S. *stearc*. This name appears in the earliest parish registers in the North of the county. Lincolnshire people still speak of *a stark job*, *i.e.* a stiff job. The word is also used of clothes stiffened with starch. (See M. and C. Gl.). Cf. *stark*, *storken*, Cr. D.

STARR. O.N. Starri (from *starri*, a starling) (?). The starling is still called *stare* in some parts of Lincolnshire.

STOUT. Perhaps from Icel. *stútr*, a bull (Eng. *stoat* and *stot*). But the name may easily have arisen from the personal peculiarity of stoutness. Inqu. Non. Stoyte.

STOVIN. Evidently from A.S. and O.N. *stofn*, the stem of a tree. There is a Stovin Wood in Lincolnshire, and the word *stovin* = hedgestake, is still used in Leicestershire. The local name Stonesby in Lincolnshire (D.B. Stovenebi), seems to connect

this surname with the Norsemen, and even to suggest that Stofn was a personal name amongst the Danish settlers.

STRAKES. Icel. *strákr*, a vagabond, rascal; Inqu. Non. Straker.

SWAIN. O.N. Svegn, D.B. Svain, T.N. Sweyn.

SWALES. Perhaps connected with Icel. *svalla*, to drink hard; *svall*, a drunken bout.

SWAN. O.N. Svanr, Landn.; D.B. Svan. The name Swan appears to be of Norse rather than German origin. (See Ferg., E.S., p. 170.)

TAFT. See TEFT.

TEFT. Perhaps Norw. *tæft*, scent.

THRAVES, also TRAVES. See *thrave*, Glossary. Perhaps the curious name Trevethick is a compound of *thrave*.

THOREY. O.N. Thórey (female name).

THOROLD. O.N. Thóraldr, Landn.; D.B. Turold, T.N. Toraldus.

THURGUR. O.N. Thor-geirr.

TOCK. O.N. Tóki (from *tóki*, a simpleton). In Denmark the name is found as Tycho (Tycho Brahe). Tuck is the more common English form, but the Lincolnshire form Tock better preserves the original. D.B. Tochi, Inqu. Non. Tok and Toke, Hundr. R. Tok, Toke and Tuke.

TORN. Probably a survival of the former pronunciation of Thorn in Yorkshire; there is a place still called Torne Nook near Crowle; or the name may be direct from Dan. *torn*, a thorn.

TORR and TURR. O.N. Thórr, in Runic inscriptions Thur. But Turr may be from Dan. *tyr*, a bull.

TOW. O.N. Toui (which occurs in D.B.), another form of Tófi. See below. But Tow may be local, see p. 233.

TUFF. O.N. Tófig, Tófi (?), which survives in the not uncommon English name Tovey. Mr. Ferg., E.S., p. 281, thinks that Tófi is the Dan. *tove*, dove.

TURGOOSE. This is probably the D.B. Turgis, which is most likely a corruption of O.N. Thorgils, qs. Thorgísl.

TURPIN. O.N. Thor-finnr. The name Torben is still found in Scandinavia.

TUSTIN. O.N. Thorsteinn, pronounced Thosteinn, and often so spelt in later vellums. (See Cl. and Vigf. Dict. *Þórr*.)

TUTTY. Icel. *tuttr*, *tottr*, tom-thumb; or perhaps the nickname Toti, from *toti*, a teat, or teat-like protuberance.

TWIST. Icel. *tvistr*, sad, silent (?).

URRY. See ORRY. But perhaps connected with Icel. *urra*, to snarl (see Ferg., E.S., p. 151). Perhaps, on the other hand, it is only a characteristic form of Hurry.

VICKERS. The fact that this is a very common name in Lincolnshire makes it not improbable that it represents O.N. Vikarr, a common pers. name among the Norsemen, and having the same meaning as viking. (See Ferg., E.S., p. 340.)

WEGG. Dan. *veg*, weak, pliant. On the other hand it may be A.S. *weg*, Dutch, *weg*, Icel. *vegr*, way.

WHATOFF. O.N. Val-thjófr. But perhaps Waltheof has better claim to be English than Norse; it was certainly introduced into Iceland from England. (See Cl. and Vigf. Dict.).

YOUD. Perhaps from Icel. *jóð*, a baby.

ANCIENT NAMES.

T.N. = Testa de Nevill; I.N. = Inquisitio Nonarum.

ACHI, D.B. O.N. Aki.

AINAR, D.B. O.N. Einarr.

ALGER, T.N. O.N. Álfgeirr.

ANKE, Hundr. R. Icel. *hanki*, Eng. *hank*. See Glossary. Cf. surname Hankey.

ARKETEL, Hundr. R. (cf. Archel, D.B.). O.N. Arnketil.

ARNALD, I.N. O.N. Arnaldr.

ASCER, Hundr. R. (cf. D.B. Azer, Azor). O.N. Ásvarðr (?) or Özurr, early Dan. Atzerus; cf. Auzur, Ozur, Landn.

ASLAC, D.B. O.N. Áslákr.

ASTAN, ASTIN, Hundr. R. O.N. Hásteinn, or Eysteinn.

ASTY, I.N. Icel. *ástigr*, lovely, dear (?).

BAGARD, I.N. Dan. *bag-gaard* (?).

BARDOLF, Hundr. R. O.N. Bardólfr.

BARN, D.B. O.N. Björn; or from *barn*, child.

BEGGE, I.N. Dan. *beg*, pitch (?).

BELE, I.N. O.N. Beli; *See* BEEL, Glossary.

BELGER, I.N. Icel. *belgr*, skinny old man.

BESEL, BESILLE, T.N. Icel. *beisl*, a bridle; Dan. *bidsel*, Sw. *betsel*.

Bidsel was certainly in early use as a pers. name in Denmark, since there is a place in that country called Bisselterp, Bidselterp ; cf. the Lincolnshire name Bissill.

BLA, Hundr. R. Icel. *blár*, *blá*, *blatt* (Dan. *blaa*), livid, pale ; also foolish, insipid. See *bla.* (Jam.)

BLABIGE, I.N. Dan. *blabbre*, to babble. See *blab* (Skeat, Etym. Dict.).

BLEYCOLF, Hundr. R. O.N. Bleik-ólfr, Icel. *bleikr*, pale, the colour of death.

BLOUT-HEVED, T.N. Icel. *blautr*, soft ; *höfud*, A.S. *heâfod*, head.

BOCKE, Hundr. R. Icel. *bokki*, good-fellow ; cf. *bokkr*, buck.

BOSSEY, BOSSE, Hundr. R. Icel. *bossi*, Sw. *buss*, a boy ; no doubt the original of the Americanism *boss* ("old boss"), which was evidently in common use in Lincolnshire in the thirteenth century. (See Cl. and Vigf. Dict. and Addenda.)

BRAND, Hundr. R. O.N. Brandr.

BRET, Hundr. R. The Norsemen called Wales Bretland to distinguish it from England ; Bret may be for Bretsk (Björn hin Bretske).

BRICE, I.N., Hundr. R. A name introduced by the Danes. See Bardsley, Eng. Surn., p. 30.

BROCLES, D.B. Cf. Brocklesby ; diminutive of Brokkr.

BRUGWERE, T.N. Dan. *brygger*, brewer ; Icel. *brugga*, to brew.

BUNKER, I.N. Icel. *bunki*, a convexity, a bunch ; Dan. *bunke*, heap.

BUSK, Hundr. R. Dan. *busk*, bush.

BUSSELL, Hundr. R. Icel. *bustl.* bustle ; *bustla*, to bustle, to splash about, like a fish in the water. *Bussell* is also the Scandinavian form of bushel.

BUST, I.N. See BUST, *supra.*

CHENUT, KNUT, CNUT, D.B. O.N. Knútr.

CHETEL, D.B. O.N. Ketill.

CLAC, D.B. O.N. Klak, Klaka.

COLGRIM, D.B. O.N. Kol-grímr.

CONYNG, I.N. Perhaps *cunning*, or it may be Icel. *konungr*, A.S. *cynig*, Dutch, *koning*, king.

COUPER, I.N. ; COWPEMAN, Hundr. R. ; COWPMAN, T.N. Icel. *kaup-maðr*, Dan. *kjöbmand*, Sw. *köpman*, a merchant ; from *kaupa*, to buy. See HORSE-COUPER, Glossary. There is a lane in Beverley called Coupan Kell ; Icel. *kaupa* and *kelda*, a well (Hold. Gl.). Cf. also Copmanthorpe, Yorkshire.

CRANGEL, Hundr. R. Dan. *krangel*, quarrel.

CUNDI, Hundr. R. Icel. *kundr*, kinsman ; Dan. *kunde*, patron (?).

DANE, Hundr. R.

DARRY, I.N. Icel. *dári*, buffoon. See Ferg., E.S., p. 327.

DAULIN, I.N. Icel. *dáligr* (Dan. *daarlig*), bad, wretched. See DAWLY, Glossary.

DORY, Hundr. R., T.N. Icel. *dorri*, a wether ; but perhaps from *dári*. See *supra*.

DUBBER, I.N. Icel. *dubba*, to dub a knight ; *dubba sik*, to trim oneself. Most likely Dubber had the sense of dressing, decorating ; and in this sense *dub* is still used in Lincolnshire. See Glossary. *Dubber*, however, may be the corruption of Dauber.

EILAF, D.B., also AILOF, ALLEF. O.N. Eylífr, Eilífr.

ENGRIM, Hundr. R. O.N. Arngrim (?).

ERICH, EIRIC, D.B. O.N. Eiríkr.

ESCALD (Gerbaldus le), Hundr. R. Icel. *skáld*, a poet.

ESCULE, D.B. O.N. Skúli. Schooley is a common name in Lincolnshire at the present day. Cf. Sculcotes, Yorkshire, and Eculetot, Normandy.

FANCHEL, D.B. Icel. *fáni*, *ketill* (?).

FATTING, Hundr. R. Dan. *fattig*, poor (?).

FEDDE, I.N. Dan. *fed*, fat (?).

FIN, D.B. O.N. Finnr.

FITEL, Hundr. R. Icel. *fitl*, fidgetty ; but very likely a form of Fidell, a very ancient Lincolnshire name. Fidell occurs in the Hundr. R. for Yorkshire.

FLAM, FLAME, Hundr. R. Sw. D. *flam*, a buffoon (?).

GABECOKY, Hundr. R. Icel. *gapi*, a heedless man ; Engl. *gaby*. The latter part, *coky*, looks like an early use of the diminutive *cock* ; or possibly it is the original of the modern slang *cocky*.

GAMYLL, I.N. O.N. *gamall*, old ; A.S. *gamol*, *gamel*.

GAMEL, D.B., Hundr. R., T.N.

GARDULF, D.B. O.N. Garðólfr.

GASE, Hundr. R. Icel. *gás*, Dan. *gaas*, a goose. Cf. surname GASS.

GEDELYNG, I.N. O.E. *gedelyng*, *gadelyng*, an idle vagabond ; *gad*, to roam about idly, from Icel. *gadda*, to drive about. *Gadeling* occurs in Hav. the Dane.

GEEK, Hundr. R., also GYK, T.N. Dan. *gjæk*, a jester ; Icel. *gikkr*, a pert, rude person.

GISILL, I.N. Icel. *gísl*, a hostage, a bailiff; common as a proper name, Gísl and Gísli; A.S. *gîsel*, a pledge, a hostage.

GODELEF, I.N. O.N. Guðleifr.

GODESUAYNE, I.N. Icel. *góðr*, good; *sveinn*, a boy; Engl. *swain*.

GONCHETEL, D.B. O.N. Gunn-ketill.

GOUK, Hundr. R. See GOWK, Glossary, and GOKEWELL, Appendix I.

GOWE, I.N. Icel. *gýgr*, an ogress, witch; a word represented in Scotland by *gowe;* or perhaps O.N. Goa, Landn. Gowe is probably an early form of the common Lincolnshire name Goy.

GRA, I.N. Icel. *grár*, grey, spiteful; Dan. *graa;* or perhaps from Icel. *grey*, a greyhound, not akin to *grár*, grey. See GREW, Glossary.

GRAYNE, I.N. Icel. *grein*, a branch (?). See GRAIN, Glossary.

GRILL, I.N. O.N. *gríla*, an ogre, bugbear (?).

GRIM, D.B. O.N. Grímr.

GRIMBALD, D.B., T.N. O.N. and Germ. Grimbold, Grimbald.

GRISSOP, I.N. O.N. *gríss*, a young pig. Perhaps a local name, Grishop. In Hundr. R. for Yorkshire we find Le Gris as a surname.

GUDMUND, D.B. O.N. Guðmundr.

GUNNE, I.N. O.N. Gunnr.

GUNYLD, also GONYL, I.N., GUNNELL, T.N. O.N. fem. Gun-hildr.

GYK, I.N. See GEEK, *supra*.

HAK, Hundr. R., Hake, I.N. Icel. *hákr*, a fish; an O.N. nickname. See HAKES, Glossary.

HACO, Hundr. R. O.N. Há-kon; a family name in the old house of the Norse kings (Cl. and Vigf. Dict.).

HALDENE, D.B. O.N. Halfdene.

HAMINC, D.B. O.N. Hemingr.

HAMOND, I.N. O.N. Há-mundr.

HARY I.N. O.N. Ari (Ari hinn Sterki, Annales Islandici) (?).

HERRE, I.N. Icel. *héri*, a hare (?).

HEST, I.N. Icel. *hestr*, a stallion, a steed.

HULVERENHEVED. O.E. *hulver*, holly, from Icel. *hulfr*, dogwood. See Chapter xii. *Hulvergate*.

INGELRAME, I.N. O.N. Ingj-aldr, and Icel. *ramr*, strong.

INGULF, D.B. O.N. Ingólfr.

JALF, D.B. O.N. Jadúlfr.

KERGARTH, I.N. Apparently a local name, Kirkgarth.

KETELBERT, T.N. O.N. Ketil-bjartr.
KNOT, I.N. See CHENUT.
KNUT, D.B. See CHENUT.
KOTELBERTUS, D.B. See KETELBERT.
KYNK, I.N. Sw. Norw. *kink*, a twist in a rope. Allied to Icel. *kikna*, to sink at the knees, through a heavy burden ; also to *keikr*, bent backwards, the belly jutting forwards. (See Cl. and Vigf. Dict.). *Kikr* was a nickname amongst the Norsemen. Perhaps, however, the name *Kynk* may be from O.N. *kinka*, to nod archly with the head, connected with *kengr* = kink.
LADE (John de la), Hundr. R. Dan. *lade*, Icel. *hlaða*, a barn. See *lathe*, Glossary.
LELLE, I.N. Dan. *lille*, little. Lill is a very common Lincolnshire name at the present day.
LEFSI, D.B. Diminutive of O.N. Leifr, Leif. Livesey is a very old Lincolnshire family name.
LEIR (Hug. de), Hundr. R. Icel. *leir*, clay. See remarks on Kirkby Laythorpe, Chapter ix.
LEOFRIC, D.B., LEURIC, D.B. O.N. Leofric.
LESINC, D.B. Icel. *leysingr*, a freedman, landlouper. See remarks on Leasingham.
LEVERYK, I.N. See LEOFRIC.
LIGULF, D.B. O.N. Lagúlfr. See Lawress, Chapter xii.
LOTHEN, Hundr. R. O.N. Loðinn, from *loðinn*, shaggy.
LYFRICK, Hundr. R. See LEOFRIC.
MUGGE, MUGGER, I.N. O.N. Mögr, from *mögr*, a youth.
MUNNE, I.N. O.N. Munnr, a nickname from *munnr*, mouth.
MYOLS, I.N. O.N. Mjöll (female name, Landn.) (?). See Ferg., E.S., p. 301.
NORMAN, D.B. O.N. Norðmaðr, a Norwegian, or a Scandinavian generally. (See Cl. and Vigf. Dict.).
ODINCARL, D.B. O.N. Óðinn, karl.
OLIVE, Hundr. R. O.N. Óláfr.
ORM, D.B. O.N. Ormr.
ORMCHETEL, D.B. O.N. Orm-ketill.
OUDON, D.B. O.N. Auðunn (?).
OUTI, D.B. ; OUTY, Hundr. R. O.N. Outi.
PENTRER, I.N. Icel. *pentari*, *penturr*, painter.
RAFNE, T.N. O.N. Hrafn.
RAUFF, I.N. See ROLF.

ROLD, D.B. O.N. Hró-aldr.

ROLF, D.B. O.N. Hrólfr (qs. Hróð-úlfr ; Ger. Rudolph ; Eng. Ralph).

ROS, I.N. Icel. *hross*, a horse.

ROULFE, T.N. See ROLF.

SCARP, Hundr. R. Icel. *skarpr*, sharp, pinched, etc.

SCHARF, Hundr. R. O.N. *Skarfr* (*i.e.* cormorant), nickname. The cormorant is still called the *Scarf* in Shetland.

SCEMUND, D.B. O.N. Sæmundr.

SCORTRATH, I.N. Icel. *skort*, short ; *ráð*, counsel.

SCUT, I.N. Icel. *skutr*, stern. See *scut*, Glossary.

SIWARD, D.B. O.N. Sivarðr.

SKAT, I.N. O.N. Skati (a lordly man), nickname (?).

SKEGGE, I.N. O.N. Skeggi.

SKEPPER, I.N. This may either be connected with *skep*, a measure (Icel. *skeppa*, Dan. *skjeppe*) ; or it may be *skeppare*, the Swedish form of *skipper* (*skep*, a ship).

SKYTE, I.N. Icel. *skyti*, an archer, marksman ; or *skítr;* hardly from *skjótr*, swift, preserved in the English surname Skeat.

SORTEBRAND, D.B. O.N. Svart-brandr.

SOTA, D.B. O.N. Sóti.

SPERRI, D.B. O.N. Spörr, nickname ; Icel. *spörr*, sparrow.

SPILLE, D.B. O.N. Spillir.

STAGG, I.N. See Glossary.

STANGRIM, D.B. O.N. Stein-grímr.

STITHE, I.N. Icel. *steði*, an anvil.

STOYTE, I.N. Icel. *stútr*, a bull ; Eng., *stoat*, *stot*. Thus *stoit* and *stot* alike = an awkward clown, in Holderness (see Hold. Gl.).

STRAKER, I.N. Icel. *strákr*, a vagabond.

SUARRY, I.N. Icel. *svarri*, proud woman (?).

SUMMERLED, D.B. O.N. Sumar-liði.

SVAN, D.B. O.N. Svanr.

SVAIN, D.B. O.N. Sveinn.

SWEYN, T.N. See SVAIN.

SWIP, Hundr. R. Icel. *svipa*, to flash, dart ; *svipr*, a swift movement ; Norw. *svipa*, to run swiftly. Swip would be the Early English form of our word *squib*. (See Skeat, Etym. Dict.).

TAKEL, T.N. Dan. *takkel* ; M.E. *takel ;* Eng. *tackle*.

THURGIS, TURGIS, D.B. O.N. Þhorgils.

THURMOD, D.B. O.N. Þor-móðr.
THURSTAN, D.B. O.N. Þor-steinn.
TOCHI, D.B., TOK, TOKE, TUKE, Hundr. R. O.N. Tóki.
TOLI, D.B. O.N. Toli.
TOR, D.B. O.N. Þórr.
TORALDUS, T.N. O.N. Þor-aldr, or Þor-valdr.
TORI, D.B. O.N. Þórey (fem.).
TORIF, D.B. O.N. Þórólfr.
TORKETEL, D.B. O.N. Þorketill, Þorkell.
TOUI, D.B. ; TOVI, T.N. O.N. Tófi.
TRIG, Hundr. R. Icel. *tryggr*, trusty, faithful ; Dan. *tryg*, secure.
TRIP, I.N. Dan. *trippe*, Sw. *trippa*, to trip, tread lightly.
TURCHIL, D.B. See TORKETEL.
TURGIS, D.B. See THURGIS.
TUROLD, D.B. See TORALDUS.
TURPIN, Hundr. R. O.N. Þor-finnr.
TYFFER, I.N. Icel. *tefja*, Dan. *tæve*, a bitch (?).
ULCHEL, ULCHIL, D.B. O.N. Úlf-ketill.
ULF, D.B., I.N. O.N. Úlfr.
ULFCHETEL, D.B. See ULCHEL.
ULMÆR, D.B. O.N. Úlf-mær.
ÚLURIC, D.B. O.N. Úlf-ríkr.
WALDE, T.N. O.N. Valdi, Valdr.
WILDEHAVER, Hundr. R. (*i.e.* Wild oats). Icel. *hafrar*, Dan. *havre*, oats.
WRLING, Hundr. R. O.N. Erlingr (diminutive of *jarl*, an earl).
YTARLING Hundr. R. Cf. Icel. *ytri*, *útarr*, outer.

GLOSSARY.

In appending this Glossary, no pretence whatever is made to completeness; the compiler can lay no claim either to the learning, or to opportunities of gathering material, necessary for anything approaching to completeness in such a work, and the present attempt, such as it is, is put forward with the greatest possible diffidence. In the preparation, a careful comparison has been made between the Glossaries of Lincolnshire and those of many other districts, while special stress has been laid on the correspondence between the dialect of Lincolnshire, on the one hand, and those of Scotland and Cleveland on the other. The following pages, dealing with the surviving traces of the Danish language, will be found throughout to be deeply indebted to the Rev. J. C. Atkinson, Vicar of Danby, author of a Glossary of the Cleveland Dialect, and to Dr. Jamieson's great work upon the Scotch language, of which a new edition has lately appeared. It may be further added that Mr. Peacock's Manley and Corringham Glossary, while supplying more reliable provincialisms than could be obtained from any other source, has also proved invaluable on account of that accuracy of definition, which forms so important a feature in the work. These definitions have always, when possible, been adopted in the following Glossary.

Some words of Scandinavian origin, given by Mr. Peacock, Mr. Atkinson and others, have been omitted from these pages, because admittedly words of recognized, if not general, use in the English language. Such are, *e.g. blink*, *clip*, *cow* (subdue), *dazed*, *hale* (drag), etc., etc. Words, however, which, as used in Lincoln-

shire, show any meaning distinct from the ordinary sense, and akin to Danish, have been admitted. It is needless, perhaps, to add that a large number of provincialisms are represented equally in the German and Scandinavian languages. These have been excluded, except in cases where considerations point, with greater or less probability, to Danish influence.

ABACK = behind. The prefix may simply be the abbreviated *on* (A.S. *onbæc*), as in *asleep*, *aright*, *away* (see M. Muller's Science of Language, 2nd series, Lect. i.); but, on the other hand, it may, as Mr. Atkinson suggests (Cl. Gl.), be Icelandic *á bak*, which is used both as a prep. and adverbially (Cl. and Vigf. Dict.). See Jam.

ADDLE = to earn. Icel. *öðlask*, to gain as property; cf. A.S. *ædleán*, a reward.

ADDLINS = earnings. See ADDLE.

AFTER-BURDEN = after-birth. See Cl. Gl. *after-birth;* cf. Dan. *efter-byrd*, O.Sw. *efterbord*, Icel. *eftirburðr*.

AGAIT = having begun, underway, *e.g.* "to get a gait o' coughing." See GAIT, GATE; and see Jam.

ALL-GATES = all means. Cf. Icel. *alla-götu*, always. Cl. and Vigf. Dict. *gata*. See also Stratman, *gate; allegate* is used in Life of Thomas à Becket, *circ.* 1300.

ANGRY = inflamed. Anger is a loan word from Scandinavia (see Skeat, Etym. Dict.). O.N. *angr*, grief; O.Sw. *ångra*, sorrow, pain, anguish (see Cl. Gl.).

ASK or HASK = harsh to the senses, *e.g.* of ale, wind, sound. Perhaps this is but a local pronunciation of harsh, which is a Scand. loan word (Dan. *harsk*). See Skeat, Etym. Dict. It may, however, represent Icel. *heskr* = haughty, harsh. The fact that *heskr* = *hastr* removes all difficulty from change of vowel. Cl. and Vigf. derive our *hask* in one place from *háski*, danger, and in another from *heskr*. Jam. has *harsk*, which he connects with Isl. *kaskur*. See Cl. and Vigf. Dict. *karskr*, pron. *kaskr*.

AT = which; rel. pron. Cf. Icel. *at*, indeclin. rel. pron. See Cl. and Vigf. Dict.

BACK-CAST = relapse in sickness. Mr. Atkinson (Cl. Gl., p. 22) points out that this is a Norse construction: "The Scandinavian tongues are rich in compound nouns, of which the

first is a preposition." This construction is very common in Lincolnshire provincialisms, *e.g. fore-end*, *far-end*, *intack*, etc. See Jam., *Back-cast.*

BACK-END = autumn; also, hinder-part. Cf. Dan. *bagende* and *forende*, back part and fore part. See Cl. Gl. and Jam.

BAIRN or BARN = child. Icel. and Dan. *barn*, A.S. *bearn.* The words "bairnish," "bairnless," etc., are also in use. See Jam.

BAIRN, *vb.* = to beget or conceive. Icel. *barna*, to get with child. See Cl. Gl.

BAKSTON = an iron plate with bow, by which to hang it; used for baking tea-cakes, etc. Icel. *bakstr-jarn*, an iron plate for baking sacramental wafers. See Cl. Gl., p. 25; Cl. and Vigf. Dict., p. 50; Cr. D., *Backstone.*

BALK or BAUK (various meanings, two radical ideas being present—(1) wooden beam; (2) division). Icel. *bálkr* and A.S. *balca*, cover the many shades of meaning which this word has in Lincolnshire. See the word discussed in Skeat's Etym. Dict., where, however, its origin is taken to be English. Cf. Dan. *bjælke*, a beam; Sw. *balk.* See also remarks on *bauk* in Jam. and Cl. Gl. The full variety (no less than eight) of meanings which this word bears in Lincolnshire will be found in M. and C. Gl., p. 17.

BAND = string. Icel. *band*, Dan. *baand*, cord. So Cl. Gl. See Jam. "*band* = rope or tie by which black cattle are fastened to the stake."

BARON or BARREN = a cow's womb. Sw. D. *baräne.* See Cl. Gl., p. 31. See also Jam. under *birn;* but he certainly gives an erroneous derivation.

BARF. See p. 174.

BEAL = to low as an ox, to shout. Icel. *belja*, to bellow; Dan. D. *bælla*, A.S. *bellan*, to make a loud noise. See Cl. Gl.

BEE-BEE = bye-bye; a lullaby. Icel. *bí-bí.* See Cl. Gl. and Cr. D.

BELDER = to roar. Cf. *beal.* Icel. *belja.* This appears the most probable origin, though Mr. Atkinson suggests others (Cl. Gl., p. 39).

BELLYWARK = colic. Icel. *verkja*, to feel pain; *verkr*, pain. See Cl. and Vigf. Dict. "North E. *wark* in head-wark, belly-wark, etc.; Dan. *værk.*"

BEST = to get the better of; most often used of cheating. This is most likely a peculiar provincial form of the better known

baste = to beat, from Icel. *beysta*, to beat; Sw. *böst*a, to thump. See Skeat, Etym. Dict.; see, too, *baist* and *best* (Jam.), who also gives *bested* = overwhelmed, which he inclines to take as of different origin, though he hesitates to identify it with *bestead*, which is the Dan. *bestedt* = distressed. See Skeat, Etym. Dict.

BETTERNESS = improvement in health. Su. G. *bættra* is used in this sense. Icel. *bætta*, to improve, is also used absolutely of restoration to health; cf. also Icel. *batna*, to get better; and *batnaðr*, convalescence. *Bettirness* is used in a similar sense in Scotland (see Jam.).

BING = bin, a box to hold corn. Dan. *bing*, *binge*, a bin or hutch. There is an Icelandic word, *bingr* = a heap of corn, but this appears to be unconnected. The ordinary word *bin* is A.S. *binn*, a manger (see Skeat, Etym. Dict.), and it is possible that the Lincolnshire *bing* is only a vulgarized form of the English word.

BLARING = lowing of oxen, also senseless talk. Icel. *blaðra*, to talk thick, to utter inarticulate sounds, to bleat as a sheep (Cl. and Vigf. Dict.); see also *blaðr* = nonsense. Probably the same word as *blather* and *blether*, qu. v. Jamieson, however, derives from Teut. *blueren*, mugire. Skeat, Etym. Dict., gives M.H.G. *bleren*, to cry aloud.

BLAZE = a white mark on a horse's face. Icel. *blesi* has exactly this meaning.

BLATHER. See BLARE and BLETHER.

BLENDCORN = rye and wheat mixed. Dan. *blandekorn* or *blanding korn;* Sw. D. *blandkorn*, mixed rye and oats. Mr. Atkinson (Cl. Gl. p. 52) observes, "This is one of the multitude of purely Scandinavian words, which remain in use in our district." See Jam. *blanded bear*.

BLETHER, *vb.* = to weep loudly. See BLARE.

BLETHER = noisy talk, the lowing of a calf. See BLARE.

BOLE = the stem of a tree. Icel. *bolr*, *bulr*, the trunk of a tree; Sw. *bål*, Dan. *bul*. *Bole* is almost exclusively used in Lincolnshire for the trunk of a tree.

BOLLED = corn in the ear; cf. Exod. ix. 31. This obsolete English word, still used in Lincolnshire, is of Scandinavian origin (see Skeat, Etym. Dict.). Icel. *bolginn*, swollen; Dan. *bullen*. Connecting links are found in Scotch *boldin*, to swell; also *boldin* or *boulden*, swelled; *bolgan*, a swelling (see Jam.).

BOON = to repair a highway. Mr. Atkinson takes this to be Icel. *bón*, A.S. *bén*, Dan. *bön*, a petition; and explains it as an euphuistic description of a necessary service (Cl. Gl.). Perhaps the ancient Scotch word, *bon*, borrowed (*i.e.* begged, and so obtained), may throw additional light upon the way in which *boon* acquired its present provincial sense. The *boon-master*, *i.e.* road-surveyor, certainly had to borrow carts for his purpose (see *boon-days*, M. and C. Gl.); and in like manner, he may have had to beg his material from those whose property was traversed by the road. Jamieson quotes the Scotch proverb, "He that trusts to bon ploughs, will have his land lye lazy." There was a spot called Bonplowes near Stockwith; it is mentioned in C.I., 28 Edward I. N.B. *boon* is a Scandinavian loan word, according to Professor Skeat; but this is one of his etymologies disputed by Mr. Wedgewood, who would derive *boon* from French *bon*, used in an archaic sense, *i.e.* good pleasure, desire.

BORTREE, BURTREE = the elder tree. So Jam., Cl. Gl., and Cr. D. Mr. Atkinson believes the word to be of Scandinavian origin, and suggests an Old Danish word from Icel. *bora*, a hole. But in Cl. and Vigf. Dict. we find "*börr*, a kind of tree;" also, "*borr*, a borer, metaph. the pipe of a marrow-bone; (2) a less correct form of *börr*."

BOWK = belly. Dan. *bug*, Sw. *buk*, belly. See also Jam. *buik* = body, but he gives no derivation; and cf. *buge*, to bulge out (Hold. Gl.).

BRADE OF = to be like a person. One of the meanings of the comprehensive Icelandic word *bregða* is exactly similar. See Cl. Gl.; also Jam. and Cr. D.; see also Cl. and Vigf. Dict., p. 77.

BRAMEBERRIES = blackberries (Brogden). Dan. *brom-bær* and *bram-bær*, Sw. *brom-bär*, Ger. *brom-beere*, A.S. *bremel*, *brembel*.

BRANT = fussy, consequential. Icel. *brattr*, steep (so Icel. *stuttr* is Eng. *stunt*); *bera bratt halan*, to carry the tail high, in mod. usage, *vera brattr* (see Cl. and Vigf.); here we have exactly the Lincolnshire sense. Mr. Atkinson quotes from Dan. D., "Hvor den dreng brenter," "how that lad puffs himself out." See Jam. *brent*, high, straight; also *brank*. There is also Dan. *brante*, to brag.

BRASH = rubbish, nonsense. Icel. *breyskr*, brittle; but more generally used by metaphor of moral feebleness. See Cl. and Vigf. Dict., Cl. Gl.; and see *brash* (Jam.).

BRAY = to pound in a mortar. Sw. D. *bräja*, to bruise flax; see Cl. Gl. But Prof. Skeat derives from O. French *breier*, *brehier*; mod. Fr. *broyer*. See Etym. Dict.

BRAY = edge of bank, ditch, etc. Icel. *brá*, A.S. *breg* and *bræw*, an eyebrow. So Icel. *brún*, *brýn*, eyebrow, is used to express *brink*. See Jam. *bra* = side of a hill; *bree* = eyebrow.

BRAZIL = hard. This is usually connected with the hardness of a Brazil nut; but may it not rather be traced to Icel. *brasa*, to harden in the fire, the original of our English *braze?* See Skeat, Etym. Dict. In this case *brazil* would be but a provincial form of *brazen* in its moral sense of hardened.

BREADLOAF = loaf of bread. Icel. *brauð-hlcifr* (see Cl. and Vigf. Dict., Cl. Gl.).

BRIMMING. Icel. *breyma*. See Jam. *breem*.

BROD = a round-headed nail. Icel. *broddr*, a spike; Jam. *brod*.

BROD = to prick. Cf. second meaning of Icel. *broddr*, the sting of an insect.

BRUSSEN = burst. Icel. *bresta*, pp. *brostinn;* Dan. *brusten*, A.S. *borsten*. *Brussen guts* = a greedy person. *Brussen-belly Thursday* = Maunday Thursday. *Brusting Saturday* = Saturday before Shrove Tuesday, on which day frying-pan pudding is eaten (Brogden). Thus in Iceland, Shrove Tuesday is called *sprengi-kveld* = bursting-eve (see Cl. and Vigf. Dict.). So, too, in Norway, *fed-Tirsday* = Shrove Tuesday; *fed* = fat. Cf. Cr. D. *brosten*, Jam. *brust*. See also *kite*, stomach (Hold. Gl.); rive-kite Sunday is the Sunday in Martinmas week, a holiday time, and a time of excess.

BUCK = a smartly dressed young man. Cf. use of Icel. *bokki*, in its original sense probably a he-goat, but used as a familiar mode of address. Cf. *buckie ruff*, a giddy boy, or romping girl (Jam.). There is a Lincolnshire provincialism, *butty* = mate, which may be a corruption of *buckie* or *bokki*.

BUG = officious, proud. Cf. Icel. *bjúgr*, tumor, and *bjúgr*, bowed, bent; A.S. *búgan*, to bend; Dan. *bugne*, to bulge; *bugner* convexity; also cf. Dan. *bug*, belly, and *buget*, big-bellied. *Bug* was very early a surname in Yorkshire. Cf. *to buge* = to bulge out, to become distended (Hold. Gl.).

BULKER = a workman's shop, half above and half below the street; a beam, a counter. Icel. *bálkr*, a beam; see *balk*, and cf. Skeat, Etym. Dict. "*bulk* (3), the stall of a shop."

BUNT = the tail of a rabbit. Cf. Dan. *bundt*, Sw. *bunt*, a bunch. See Jam. *bunt* in the same sense, but he connects it with Gael. *bundun*, the fundament, or Belg. *bont*, fur, skin.

BUSK = a bunch, *e.g.* of flowers (Brogden). Dan. *busk*, Sw. *buske*, a bush, shrub. The word *bush* has been introduced from the Scandinavian tongue into the English; and, as in many words thus introduced, the *k* has been softened into *h*. The Lincolnshire *busk* preserves the original form. Cf. Jam. *busk*. *Bosc* is constantly found in the local names of Normandy; cf. Bosky Dike in Lincolnshire.

CAKE, A = a silly person, especially one fat and sluggish. Possibly from Icel. *kaggi*, a keg. *Kaggi* was used as a nickname, and is the origin of our *kedge-bellied* (qu. v.). *Kaggi* might easily become *cake* in an Anglo-Danish population, through the close resemblance of Dan. *kage*, cake, to *kagge*, keg.

CAM = matter, corruption (Brogden). Icel. *kám* = grime, film of dirt. This is the West Eng. *keem* = scum on cider; Germ. *kahm*, *keim* (see Cl. and Vigf. Dict.).

CANNY = knowing. Icel. *kunnigr*, Su. G. *kunnog* = wise. So Mr. Atkinson, Cl. Gl. See also *kanna*, to search, to find out, to recognize; also *kenna*, to know. But see Jam. *canny*.

CAR = low, unenclosed land, etc. See Chapter ix.

CASSON = cow-dung. Icel. *kös* = a little heap; *kasa*, to pile in a heap. In mod. Dan. *ko-kase* = cow-droppings; *kase* = excrement. "Cow-cassons, until the time of the enclosures, supplied the poor with a great part of their fuel. They were dried in the summer and stacked for winter use" (M. and C. Gl., p. 49). See also Brogden, p. 36.

CATCH = a small river boat. Icel. *kati*, "a kind of small ship, a cat;" so Cl. and Vigf., who derive Caithness from this word.

CALF, pron. CAUF = a cowardly or silly fellow. This agrees with Icel. *kálfr* = a silly person. Observe that *cauf* preserves the accented *á*.

CHAP = the jaw, also, impertinence. Icel. *kjaptr* (*pt* pron. *ft*), jaw; Sw. *käft*, Dan. *kjæft*. The transition from jaw to impertinence is very natural; cf. "Noo then, none of thy chap" (M. and C. Gl., p. 53), with Icel. "*halda kjapti*," Dan. "*hold kjæft*,"

"hold your noise." Prof. Skeat (Etym. Dict.) says that *chaps* is a South England variety of North England *chafts*, *chaffs*; cf. Scotch *jaffse*, to make a noise with the jaws in eating; Icel. *kjapta* (Jam.). See also Wedgewood's Contested Etymologies, *chap*, a fellow.

CHAMP = to chew. Sw. D. *kämsa*, to chew with difficulty; cf. Icel. *kjaptr*. So Skeat, Etym. Dict. But Jamieson gives "*Kampa*, mastigare, Haldorson." There is also an Icelandic word *kampa*, to devour; but this is connected with *kampr*, a beard.

CHEEP = the cry of a young bird. Sw. D. *kip'*, to pipe or squeak; of chickens, etc. (see Cl. Gl.). Jam. (*cheip*) gives Icel. *keipa*, to fret as a child, for which word see Cl. and Vigf. Dict.

CLAG = to dirt, to muddy; CLAGS = dirt sticking to clothes, also dirty wool cut from sheep. Dan. *klæg*, *kleg*, clay. See Jam. *to clag*; also *clog* (Skeat, Etym. Dict.). Dan *klæg* is also used as *adj.*, loamy. So also *klæget* = clayey, with which cf. Scotch *claggit* = clogged.

CLAP = to pat. Icel. *klappa*, to pat; so used, too, in Scotland, Cleveland, etc.

CLAPPERCLAW = to attack with finger nails. Much the same meaning attaches to this term in Cleveland and in Scotland. This word may possibly be a combination of *klappa* (which, besides meaning to pat or stroke, is used of chopping and hammering), and *klór*, a scratching; cf. *klóra*, to scratch like a cat; Dan. *klore*, to scratch with the nails. So also Mr. Atkinson, Cl. Gl., p. 101. It is perhaps possible that *clapper-claw* stands for *clap and claw*.

CLAT (among other meanings) (1) anything sticky or dirty; also *vb.*, to bedaub; (2) silly talk; (3) trifle, a small article. Possibly the word which would most easily account for the varying use of *clat* is Dan. *klat* = a piece of ground; a blot, a bit, or trifle (*klat-gjæld*, petty debts). The verb *klatte* = to dab, to blot; *klattet-uld* = clotted wool; *klatte sine Penge bort* = to spend one's money uselessly, with which we may compare *useless fidget* (*clatting about*), which is one of the meanings of the Lincolnshire *clat*; cf. also Icel. *klatr* = clatter, toy, trifle.

CLAUM = to paw about or touch with dirty hands, and so begrime. Icel. *kleima*, to smear (akin to *klám*, filthy language); A.S. *clæmian*, to daub.

CLAUMING = sticky.

CLAW = to scratch. Icel. *klá*, to scratch (of a place that itches), or perhaps more likely from Icel. *klóra*, to scratch like a cat, for this is the sense in which the word is used in Lincolnshire. In this case it should be written *clore*; cf. Dan. *klore*, to scratch with the nails.

CLEG = a gad-fly. Icel. *kleggi*, Dan. *klæg*, horse-fly. See Jam., Cl. Gl., etc.

CLETCH = a brood of young domesticated birds. Icel. *klekja*, to hatch; Dan. *klække*, Sw. *kläcka*. See *clek* (Jam.).

CLED = to cover; used in the phrase, *to cled the trays*, *i.e.* to cover sheep trays with straw, for the purpose of protecting the lambs during the lambing season. Icel. *klæða*, Dan. *klæde*, Sw. *kläda*, to clothe. See Jam. *cleed.*

CLOOF = hoof. Icel. *klauf*, Su. G. *klof*, a cloven foot. See Jam. *cluf*, *cluif.*

CLOT = clod. Icel. *klót*, the knob on a sword-hilt. Dan. *klode*, a ball. In Middle English *clot*, *clotte* = a ball, esp. of earth (see Skeat, Etym. Dict.). English *clod* is of Danish origin (*klode*), and *clot* seems to be the survival of Icel. *klót* or Sw. *klot.*

CLUCK = (1) noise of hen calling her chickens or desiring to sit. Icel. *klök*, the chirping of birds; Dan. *klukke*, identical in meaning with *cluck*. *Cluck* is a variant of *clack*, Icel. *klaka*, to chatter.

CLUCK = (2) noise made by children when going to sleep. This meaning of the word may rather be connected with Icel. *klökkva*, to sob, to whine (A.S. *cloccan*); *klökkr*, crying faintly.

CLUMPST = morose, clumsy, benumbed with cold. Dan. Sw. *klump*, lump, log, clump; cf. Icel. *klumba*, a club (*klumbu-fótr* = club-foot). *Clump* has been admitted into English from Scandinavia. See Skeat (Etym. Dict.), who says "not in A.S.," but Bosworth has *clymp*, lumpish, which comes very near to the meaning of *clumpst.*

COBBLE-STONE = round pebble; also, boulder. Cl. and Vigf. connect this word with Icel. *köppu-steinn*, a boulder; but Prof. Skeat makes *cobble* a diminutive of Celtic *cob*, a round lump. But see Atkinson (Cl. Gl.), who gives N. *koppel*, a cobble-stone, Sw. D. *kobbel.*

COCKELTY = unsteady, rickety. Scotch *coggly*, *kugglie* (see Jam.), and *cockly* (Cleveland), form connecting links between this word and Dan. *kugle*, a ball. See Cl. Gl. *cockly.*

COCK-EYE = one who squints. Perhaps connected with Icel. *kaga*, to bend forward and peep ; O.E. *kyke*, Scotch *keek*. Cf. also Icel. *kogla*, to goggle ; and *kögla*, diminutive of *kaga*, to ogle. We also find Su. G. *kox-a*, attentis oculis observare.

COD = pillow (obsolete). Icel. *koddi*, a pillow. See Jam.

COG = a boat formerly used on Humber and Ouse. Icel. *kuggr*, Su. G. *kogg*, Dan. *kog*. This is identical with *cock-boat*, and the Scandinavian words, as above, appear to be modifications of Cornish *coc*, Welsh *cwc* (see Skeat, Etym. Dict.). St. Mary cogge was reputed to be the best ship of the town of Raveneserodd, *temp.* Edward III. See History of Holderness, vol. ii. p. 532 (G. Poulson), who spells *cogge* with a capital *C*, as if it were part of the ship's name.

COOL = a lump, or swelling on the head. Icel. *kúla*, a ball, a knob ; Sw. D. *kul*, lump ; Sw. *kula*. See Cl. and Vigf. Dict. "*marka kúlur í höf ði*, to make balls in one's head, *i.e.* to beat soundly." So *kúlu-bakr* = humpback. This word is, according to Cl. and Vigf., German *kugel*, Dan. *kugle*.

CRACK = to curdle, said of milk in possets. So Icel. *krakka*, to emit a cracking sound, to simmer ; cf. A.S. *cearcian*.

CREEL = an osier basket for carrying fish. Icel. *kríli*, a small basket. See Cl. Gl. *creel*, Jam. *creil*.

CREW = a great lot, whether of men or things. See. M. and C. Gl. O. Icel. *krú*, a swarm ; *krúa*, to swarm. See Skeat, Etym. Dict., where it will be seen that the English word *crew* is of strictly Norse origin. See also in Cl. and Vigf. Dict. *grúi*, a crowd or swarm ; *grúa*, to swarm, which are more modern forms.

CREW or CREW-YARD = a bedded fold for cattle. Icel. *kró*, a small pen ; in Iceland, the pen in which lambs, when weaned, are put during the night. *Króa*, to pen in a *kró*. *Króa lömb*, to pen lambs (see Cl. and Vigf. Dict.). Dan. *kro*, a tavern. See *croo*, a stye ; also, hovel (Jam.). Under *croy* or *cro* (with quite another meaning), Dr. Jam., however, mentions Gael. *croo*, sheep-fold or cow-pen.

CRICK = a crevice. Both in sound and sense, this is nearer Icel. *kriki* = crack or nook (*handar-kriki*, the armpit), than A.S. *crecca*, a creek.

CUSH, CUSH, CUSH-A-COW = the call for a cow. Also, in children's language, = cow. Icel. *kussa*, a cow (a colloquial diminutive), *kussi* = calf or bullock. *Kus, kus !* cow, cow ! the milkmaid's call.

DAFF = damp, clammy. Icel. *deigr*, doughy, damp, wet ; *deig*, dough ; cf. A.S. *dáh*, dough.

DAFFING = jesting. Cf. Scotch *to daff*, to be foolish, make sport, etc. ; *daffing*, merry. See Jam., who derives *daff* from Icel. *daufr*, *dauf*, *dauft*, insipidus ; Su. G. *doef*, stupidus. Cl. and Vigf. admit a metaphorical use of *daufr*, but fail to point out in what sense ; also in modern use *daufr* = without savour. See also *daufligr*.

DAWL = to weary. Icel. *dvala*, to delay ; *dvöl*, delay ; Dan. *dvale* lethargy ; *dvæle*, to linger.

DEARY = very small. See Atkinson, Cl. Gl., *doory*, *deary*, which he connects with Icel. *dvergr*, dwarf ; but it may be equally from A.S. *dveorg*.

DILL = to soothe. Icel. *dilla*, to trill, to lull. Jam. suggests also as an alternative origin A.S. *dilg-ian*, delere.

DING = to strike. Icel. *dengja*, to hammer, and so whet a scythe ; Dan. *dænge*, to strike. But Prof. Skeat describes *ding* as a true English strong verb, though not found in A.S.

DITHER, DUTHER = to shake with cold. Icel. *titra*, to shake. So Atkinson, Cl. Gl. Possibly, however, it may be connected with *dýja*, p. *dúði* (mod. *dúa*), to shake, to quiver.

DOIT = a jot, a tittle. Icel. *dót*, trumpery, trifle (see Cl. and Vigf. Dict.). Dan. *döit* = a dump, a bit. "*Jeg bryder mig ikke en döit derom*," "I don't care a bit about it." But Jam. and Skeat derive the English word *doit*, a small coin, from Dutch *duit*.

DOLLY = a washing tub in the form of a barrel. Can this be from Norse *döla*, a groove-formed trough? Cf. also *dælu-ker*, a kind of bucket. See Cl. and Vigf. Dict. *dæla*.

DOTTEREL = a dotard. Icel. *dotta*, to nod from sleep ; *dottr* = a nodder. The dotterel is so-called from the ease with which it is caught.

DOWK = to duck, or drench with water. Dan. *dukke*, to dive ; Sw. *dyka*, O. Sw. *duka*, to press under. But see Skeat, to *duck*, to dive. He gives the origin as English, though the word is not found in A.S. ; but German has *tauchen*, and the word occurs in M.E. as *duken* and *douken* ; cf. also Jam. *douk* = duck ; *doukar* = water-fowl. So *dab-chick* = *dop-chick*, from A.S. *doppa*, to dip ; *dop-chicken* is the provincial term in Lincolnshire for dab-chick.

DOWLY = weak, low-spirited. Icel. *dáligr*, Dan. *daarlig*, bad, wretched (of a person).

DRAFF = grains of malt left after brewing; dregs, rubbish. Icel. *draf*, husks; Dan. *drav*, dregs; Dutch, *draf*, hogwash; Sw. D. *drav* = hogwash. (See Atkinson Cl. Gl.) Prof. Skeat, however, takes the word as introduced from the Dutch.

DRAPE = a cow or ewe whose milk is gone, worthless for the purpose of breeding. Mr. Atkinson suggests that the radical idea in this word is that of the milk coming very slowly, drop by drop; Icel. *drjúpa*, A.S. *dripan*, Dan. *draabe*. From Brockett (Glossary of N. Country Words), and Halliwell, however, it would seem that the radical idea is worthlessness. Brockett defines *drape sheep* as "oves rejiculæ." Halliwell, "*drape*, a barren cow or ewe; *drape sheep*, the refuse sheep of a flock." It may be allowable to suggest another derivation, which seems at least as probable as Mr. Atkinson's. Seeing that, as a matter of fact, *drape* animals are "culled" to fatten for the butcher, as being of no use for breeding purposes, may not *drape* be rather connected with Icel. *dráp*, slaughter? Cf. *dræpr*, that which may be killed with impunity; cf. also Icel. *drepa*, to slay (*drepa af* = to slaughter cattle). A.S. *drepan*, to strike; *drepe*, slaying, may perhaps have equal claims with the Icelandic words. For this use and sense of *drape* we should find a parallel in Norw. *slagt*, a beast (to be killed), from *slagte*, to kill, with which cf. Icel. *slag-á*, *slaga-sauðr*, an ewe, a sheep to be slaughtered.[1]

[1] The origin of the word *hog*, as applied to a young sheep, is extremely obscure. The Craven Glossary suggests A.S. *hogan*, to take heed; Wedgwood takes it to be the Dutch *hok*, a pen. These are dismissed by Mr. Atkinson (Cl. Gl.), but only for another derivation scarcely more probable. If we examine the various definitions given of *hog* in different Glossaries, we shall see how frequently the idea of shearing is introduced (*e.g.* see M. and C. Gl., Brogden, Halliwell, Jamieson), the word generally meaning (to adopt the definition given by Mr. Peacock, M. and C. Gl.), "a lamb weaned from its mother, but still unshorn." There is no reference to sex, sex being indicated by he and she (he-hogs, she-hogs). Is it not possible that *hog*, in this sense, is the English provincialism, *hog*, to cut a horse's mane short? Cf. Scotch *hog*, to cut trees, so as to make pollards of them, —a word evidently to be traced to Icel. *höggva*, to strike, to cut (Eng. hew), which, though not used of clipping sheep, occasionally means to cut (grass), and is applied, with prep. *af*, to the beard; cf. Dan. *af hugge*. Such a derivation would imply that *hog*, in the sense of sheep, did not originally stand alone, but was merely a qualifying epithet, in reference to the first

DRATED = mournful, doleful (of music). Cf. Cl. Gl. *drate*, *drite*, to talk slowly, drawl; also Jam. *dratch*, *dretch*, to go heavily; Icel. *dratta* (qs. *dragta*), to trail; Sw. D. *dratt*, advance by short, uncertain steps.

DRIFT = the act of driving cattle together for purpose of counting. Cf. Jam. *drift* = a drove of cattle, Dan. *drift af kvæg*, Sw. *fae-drift*, a drove of cattle.

DRIFT ROAD = a road with wide turf borders, suitable for driving cattle.

DUBBINGS = evergreens with which churches are decked at Christmas. Icel. *dubba*, to trim, to dress. Cf. A.S. *dubban*, to strike (to dub a knight is to strike him with a sword), of which Prof. Skeat says that it is perhaps of Scandinavian origin.

DUMPING = a method of catching eels. A net is placed across a dyke, then *the water is beaten*, so that the eels are driven into the net. Dan. *dumpe*, to thump; Icel. *dumpa*, to thump (ὅπαξ λεγ). See also *dump*, to beat, to strike with the feet (Jam.); also Skeat, Etym. Dict. *dump* and *thump*.

ELDIN = firing. Icel. *elding*, fuel, firing; *elda*, to kindle; *eldr*, fire. Of this word Cl. and Vigf. say, "a word that may be taken as a test of Scandinavian races; Dan. *ild*, Sw. *eld*; for the Teutonic nations use the word *feuer*, *fire*, which is wanting in Scandinavia."

FALDERED, used in the expression *mulfered and faldered* = worn out, exhausted (Brogden). This appears to be the Dan. word *falde* = Icel. *falla*, A.S. *feallan*, to fall. See Jam. *fald*, to

clip of wool, still future. And that such was the case is perhaps indicated by the Lincolnshire provincialism *wether-hog*, a he-hog (also a surname). With this Wether-hog we may compare the surname Hoggelomb (Hugo Hoggelomb) in the Lincolnshire portion of Testa de Nevill, and where likewise *hog* is used as an epithet. This derivation would also give some reasonable account of *hog-colt* (Devonshire), a yearling colt. The words *hoggrel*, *hoggaster*, *hogget*, may have been formed from *hog*, when it came to be used absolutely. The fact that Icel. *höggva* is the ordinary word for the slaughter of cattle might lead to the conjecture that the word *hog* referred to the sheep's fate at the hands of the butcher, but the sense given above is more in accordance with the English and Scotch provincialism *hog*, to cut short, and harmonises better with the usual definition of *hog*, as applied to a sheep. On the other hand, see Hold. Gl., "*tup-lamb*, a young male sheep, which name it retains twelve months, when, if uncut, it becomes a tup; if cut, it is called a wether-hog, and *fattened for the butcher*.

fall, and the editor's note, which shows the excrescent *d* to be due to Scandinavian influence.

FALL = a woman's veil. Icel. *faldr*, a white linen hood, which is the national head-gear of ladies in Iceland. It is the same word as our *fold*, A.S. *feald*.

FARWELTED = overthrown. Said of sheep when thrown on their back; also simply *welted* and *weltered*. Icel. *velta*, to roll over; Dan. *vælte*, to overturn. Can the first syllable be Icel. *fé*, gen. *fjar*, cattle, especially sheep? The genitive is mostly used in compounds; *e.g. fjar-beit*, sheep-pasture; *fjar-gangr*, sheep-walk, etc. In Tennyson's Northern Farmer it is *far-weltered* or *fow-weltered;* and a *far-welter'd yowe* is defined to be a sheep lying on its back in the furrow. But the word is certainly *far-weltered*, and the idea of *a furrow* never enters into the head of the real Northern farmer.

FASTEN-PENNY = money advanced by employer to fasten a bargain on hiring a servant. Cf. Cl. Gl. *Festing-penny*. In the sixteenth century it was called *festyn-penny* in Lincolnshire (see M. and C. Gl.); cf. Dan. *fæste penge*, earnest money; Icel. *festar penningr*, pledge, bail; cf. Jam. *festnyng*, the confirmation of a bargain; also *festyn*, to bind legally.

FAT = vat. Icel. *fat*, a vat; Dan. *fad*, Sw. *fat*, A.S. *fæt*. See Jam. *fat*.

FEED = to grow fat (Brogden). Dan. *fede*, to fatten; Icel. *feita*, to fatten; A.S. *fættian*.

FEIGH or FEY = to clean out (of a drain, etc.). Icel. *fægja* to clean; Dan. *feie;* "feighing the milne becke," 1582 (see M. and C. Gl., p. 102). It is now usually spelt *fey*.

FEND FOR ONESELF = to provide for one's self. See Cl. Gl., where Mr. Atkinson derives the expression from Dan. D. *fænte*, *fente*, *finte*, to try to acquire with care and toil; and Molbech connects our expression *fend* with this word. The term is given by Jam. with several shades of meaning, but he traces it to Fr. *defendre*.

FEST, same as *Fasten-penny*, qu. v.

FITTY, FITTIES. See p. 191.

FLACKER = to throb, flutter, hesitate. Icel. *flaka*, to flap; *flögra*, to flutter; Dan. *flagre*, Ger. *flackern*, to flutter; M.E. *flakken* (see Cl. Gl.). Mr. Atkinson also gives Su. G. *flacka*, circumcursitare, but this would be the Icel. *flakka*, to rove about;

Dan. *flakke*. *Flaka* and *flakka* are, however, allied to one another. See Skeat, Etym. Dict. *flaunt* and *flag*.

FLAKE, FLEAK = fence, hurdle. Icel. *flaki*, *fleki*, a hurdle, or a shield of wicker-work, used for defence in battle ; Dan. *flage*, Sw. D. *flake*. See Cl. Gl. *flakes*, Jam. *flaik*, *flate*.

FLAWPS = an idle person. Icel. *fleipr*, babble, tattle ; *fleipra*, *fleipa*, to tattle. *Flippant* is from the same origin (see Skeat, Etym. Dict.). See also Cl. Gl. *flaup*. Jam. gives *flup*, a foolish and awkward person, which he derives in the first instance from Su. G. *fleper*, homo ignarus, mollis.

FLECK = a spot, as in fever, or on spotted animals. Icel. *flekkr*, a spot ; Dan. *flæk*, Sw. *fläck*, M.E. *flek*. See Skeat, Etym. Dict.

FLEER = a jeer ; also *vb.* to mock. Norw. *flira*, to giggle (see Skeat, Etym. Dict.). See Cl. Gl. *flire ;* see also Jam. *fleyr*, but with rather a different sense.

FLIGGED = fledged. Icel. *fleygr*, able to fly ; *fleygja*, to cause to fly ; Dan. D. *flyg*, ready to fly. *Fledged* is a word of Scandinavian origin, and has been merely softened from M.E. *flegge*, ready to fly. See Skeat, Etym. Dict. ; see also Cl. Gl.

FLIPE = a flap, brim of a hat. Dan. *flip*, a flap ; cf. Icel. *flipi*, a horse's lip ; Sw. D. *flip*, the lip. See Cl. Gl.

FLIT = to remove from one house to another. Icel. *flytja*, to remove, migrate ; Dan. *flytte*, Sw. *flytta*, M.E. *flitten*. See Skeat, Etym. Dict., also Cl. Gl., and Jam.

FLITTERMOUSE = the bat. Sw. *fladdar-mus*, Germ. *fleder-maus*, Dan. *flagger-mus*. See Cl. Gl. The Icel. *flæðar-mús* (*i.e.* flood-mouse, a fabulous animal in nursery tales), is probably the corruption of Ger. *fleder-maus*. See Cl. and Vigf. Dict.

FLOW = a word used in churning. Cream is said *to flow*, when it swells in the churn, so as to prevent its being worked. Icel. *flóa*, to boil (of milk); *flóuð mjólk*, boiled milk.

FLOWTER, *vb.* and *sb.* = flutter. Very likely a provincial corruption of *flutter ;* but Mr. Atkinson connects *flawter* with Icel. *flýta*, to hasten, whence *fljótr*, swift. See Cl. Gl. *flawter*, p. 186. In Cr. D. *floutered* = frightened.

FOND = foolish, half-witted. Dan. *fante*, idiot ; cf. Icel. *fáni*, buoyant, high-flying ; Sw. *fåne*, a fool. See Skeat, Etym. Dict.

FOOTY = poor, mean, nasty. Sw. *futtig*, mean, paltry ; or Dan. *fattig*, poor. See Cl. Gl. *fouty*.

FORELDERS = ancestors. Icel. *forældri*, *foreldrar*, forefathers; Dan. *forældre*. See Jam. *forelderis*, Cl. Gl. *fore-elders*.

FRANGY = spirited, unmanageable. See Cl. Gl. *fraunge*, to indulge a frolicsome turn, which Mr. Atkinson is inclined to derive from *frenjuligr*, hoydenish. *Fraunge*, as a subst., in Lincolnshire means a village feast, in Cleveland, a frolic; and this word would very naturally have the same origin as *frangy*.

GAB-STICK, a coarsely made, large wooden spoon (Brogden). Dan. *gab*, mouth.

GABY = a stupid person. Icel. *gapi*, a rash man; cf. Dan. *gab*, a booby, from *gabe*, to yawn. See Jam. *Gaibie*.

GADD = a goad (obsolete); but see STANG-GAD. Icel. *gaddr*, a goad; A.S. *gad*. *Gad* occurs in Hav. the Dane.

GAG = a hoax (Brogden). See Jam. *gag*, to play on one's credulity; *gaggery*, deception. Of these words Dr. Jam. remarks, "It is singular that Isl. *gagr* signifies impudicus, and *gagare*, sciolus imprudens, etc. *Gaegr*, dolus, Haldorson."

GAIN = (1) near; (2) ready, expert. Cf. three kindred words in Icelandic. (1) *gagn* = gain; also, right through, straight, and hence, short, *e.g. gagn-vegr*, *gagn-stigr*, short cut; (2) *gegnt*, *adv.* = straight, *sup.*, *gengst* = the shortest way; (3) *gegn*, *adj.* = short, *e.g. gengsta veg* = the *gainest way*; also = ready, serviceable (see Cl. and Vigf. Dict.). Cf. Dan. *gjen*, *gjennere*, *gjennest*; *adv.*, *gient*.

GAP or GAPSTEAD = a hole in a fence. Icel. *gap* = opening; M.E. *gappe*. *Stead* is a frequent termination; cf. *doorstead*, *garthstead*. *Gap* is used in local names; *e.g.* Harden's Gap, a cleft in the hills near Tetford.

GAR = to cause (obsolete). Icel. *göra*, to make; Dan. *gjöre*, to do. *Gar*, is still used in N.E. and Scotland.

GAREING or GARE = a term used in ploughing to denote a triangular section, which has to be ploughed in a different direction from the rest. Icel. *geiri*, a triangular strip, *e.g. landgeiri*. See *gair* (Jam.), and *gore*, *infra*. The *gareing* or *gare* is *gore* in Norfolk; cf. Wellingore in Lincolnshire. Gare occurs absolutely, and in compounds, frequently in ancient documents.

GARTH, (1) a stackyard; (2) a yard in which cattle are kept; (3) a small enclosure near a homestead. Icel. *garðr*, an enclosed

space ; Dan. *gaard*. Icel. *garðr* is generally used as a suffix, *e.g. kirkju-garðr*, *stakk-garðr*, *hey-garðr;* when used absolutely = hay-yard, *i.e.* the yard round the hay ricks. See Cl. and Vigf. Dict.

GARTHSTEAD = (1) a homestead ; (2) a stackyard (see also STAG-GARTH) ; (3) a yard in which cattle are folded. Cf. Icel. *garð-staðr*, modern *garð-staði*, the place of a fence or hay-yard.

GATE = (1) a road ; (2) way, manner ; (3) right of pasture. For (1) cf. Icel. *gata*, Sw. *gata*, Dan. *gade;* but see p. 190. (2) = *gait*, a peculiar use of *gate*, as above, "to go on at that gate ;" (3) for this use of the word we must look to Icel. *gæta* = to tend (of cattle) ; *gæta kua*, *gæta hesta*. See Cl. and Vigf. Dict. *gæta* (*gjáta*, *gæte* = to tend sheep. Ivar Aasen).

GATEROW = a street. See GATE (1).

GATRUM = a passage ; also a narrow road leading from one field to another, from a road to a field, etc. Icel. *gata*, a road. Perhaps the suffix is Icel. *rúm*, Eng. *room*, the old meaning of which is space, place. In *hlið-rúm*, an open space, free passage, *rúm* (as a suffix), comes very near in meaning to that of the second syllable in *gatrum*. This is a word in constant use in Lincolnshire. At Louth there is a narrow pathway of considerable length enclosed between two high walls, called Gatherums. In the Notitiæ Ludæ, 1834, the writer suggests what has since become the general and popular interpretation of the name. "In the neighbourhood of Aswell is a piece of land still called the Gatherums, the origin of which I thus venture to explain. The ecclesiastics who cultivated, at their own expense, a piece of land several acres in extent, assigned its productions to those of the poor who had none. When these productions were thought to be ripe, one of the church bells, it appears, gave warning to the poor, that favourites might take no advantage of the rest. It is almost unnecessary to add that the grounds are corruptly called *Gatherums* from '*gather 'em*' or '*gather them,*' the word of command given at the appointed hour." Such a venture in the way of explanation must seem singularly unnecessary to any one who passes through this narrow passage, and is acquainted with the common provincialism *gatrum*.

GAWK = fool. This very likely, as Prof. Skeat suggests (Etym. Dict.), is identical with *gowk*, qu. v. Mr. Atkinson, however,

derives the word from Su. G. *gåck*, *geck*, Sw. *gäck*, Icel. *gikkr*, a fool, a jester (see Cl. Gl., p. 212); so, too, Dr. Jam. *gaukie*, but he mentions also Sw. *gook*, a cuckoo, as an alternative derivation.

GAWM = to stare vacantly. Cf. Cl. Gl. *gaum*, to give heed. Icel. *gaumr*, heed; *gefa gaum*, to give heed; cf. also the closely allied words *geyma*, to watch; *geymari*, a keeper. See also *goam* (Jam.), who mentions Teut. *goomer*, curator. In Holderness *gawm* = wit, sense, tact (Hold. Gl., p. 66); in Craven, *gawm* = to know, distinguish.

GAY = a rut on a path (Brogden). Can this be Icel. *gjá*, a chasm, a rift in the fells or crags? The word *gja* survives in North Scotland as *geo* (hard *g*) = a deep hollow; of which Dr. Jam. says, "This is undoubtedly the same with Isl. *gya*, hiatus, vel ruptura magna petrarum; G. Andr. *gia*, fissi montis vel terræ hiatus."

GILLEFAT = a brewing tub. See Cl. Gl. *gilevat*. Norse *gil*, ale in a state of fermentation; Dan. *gilkar* or *gilsaa* (*saa*, Linc. *soe* qu. v.), a fermenting tub. See Jam. *gyle-fat*, *gyle-house*. Dr. Jam. derives it from the Belgic form *gyl*, new boiled beer.

GILT = a young sow before she has littered. See Cl. Gl. *gilt*; Sw. D. *gyllta*, (1) a spayed sow; (2) a young sow-pig which has not yet littered; Icel. *gylta* and *gyltr* (O.E. *yelt*), a young sow; A.S. *gilte*. See also Jam. *galt*.

GIMMER or GIMBER = a female sheep that has not been shorn. Icel. *gymbr* = an ewe lamb of a year old; Dan. *gimmer*, an ewe that has not lambed.

GLEG = (1) a glance; (2) *adj.* pleased, active, sharp, sly; (3) *vb.* to look pleased, to look at. Cf. Cl. Gl. *gleg*, to cast side looks. Icel. *glöggr*, *gleggr*, and *gleyggr* = clear-sighted, clever; Dan *glög*, shrewd; cf. Scotch *gleg* with a great number of meanings of which the root idea is *quickness*; cf. also Scotch *gledge* = to glance, or a glance, and which Dr. Jamieson derives from Icel. *glóa*, to shine. Scotch *gley*, to squint, to look obliquely, may be compared with Cl. Gl. *gleg*, to cast side looks.

GLOAR = glower, to stare vacantly. Icel. *glóra*, to glare like a cat's eyes; Sw. D. *glora*, to stare; Su. G. *glo*, attentis oculis videre.

GLUMPS = glum. Cf. Scotch *glumps*, *glumsh*, etc. This word Dr. Jamieson derives from Icel. *glúpna*, to look downcast. *Glúpna* is certainly represented in *gloppen*, to startle; see Cl. and Vigf.

Dict. *glúpna;* but *glumps* is perhaps a corruption of *glum* = gloomy, which is from Sw. D. *glomma*, to stare.

GNAG, TO = to gnaw. Icel. *gnaga*, Sw. *gnaga*, Dan. *nage*, A.S. *gnagan*, to gnaw. The English word *nag* in the sense of *worry*, *tease*, is from the closely allied Swedish word *nagga*, to nibble, peck ; cf. Dan. *nag* = spite ; cf. also Dan. *gnave*, to grumble ; *gnaven*, querulous.

GNARL = to gnaw. Cf. *gnarl*, Cl. Gl. Mr. Atkinson connects this word with Dan. D. *gnalde*, *gnaldre*, to gnaw, nibble, a frequentative of *gnaga;* cf. also Dan. *gnald*, a bit, morsel.

GOB = mouth. Dan. *gab*, from Icel. *gap*. Cf. *gabstick*, *supra*. Dr. Jamieson, however, would trace this word to Gaelic *gob*, a beak ; so also Prof. Skeat, *gobbet* and *job*.

GOD'S-PENNY (obsolete) = fasten-penny. This term is still used in Cleveland (Cl. Gl.). See Mr. Atkinson's interesting notice of the word in Cl. Gl. Su. G., and O. Dan. *Gudspenning;* Dan. D. *Gudspenge*. This word, however, is not exclusively Scandinavian.

GOOLY = yellow-hammer. Cf. Icel. *gull*, *goll*, gold ; *gulr*, yellow ; Dan. *guul* or *gul*, yellow ; *gullig*, yellowish ; cf. Scotch *gool* = yellow ; *youlring*, *yeldring* = yellow-hammer.

GOPPEN or GROPPEN = as much as can be contained in both hands. Icel. *gaupn* = (1) both hands held together in the form of a bowl ; (2) a measure, as much as can be taken in both hands. Sw. *göpen*. See Cl. Gl. and Jam. *goupen*.

GORE or GOAR = an angular piece inserted in a woman's skirt ; also a cut in a bank. Cf. Scotch *gair*, *gare*, *gore* (Jam.), and *gare*, *supra*, Icel. *geiri*, Ger. *gehre;* cf. Dan. *goring*, *gore*, a triangular strip. Icel. *set-geiri*, a goar let into breeches. See Cl. and Vigf. Dict.

GOWK = a cuckoo. Icel. *gaukr*, Sw. *gook*, Sw. D. *gauk*, *gok*, A.S. *geác*. *An owl* is a glimmer-gowk. *Gouk* appears amongst the earliest of Lincolnshire surnames ; Herbertus Gouk, Hundr. R.

GRAFT or GRAFF = a drain. Icel. *gröf*, gen. *grafar*, a pit ; *gröftr*, gen. *graftar*, a digging ; Dan. *grav*, a ditch ; cf. also Icel. *grafa*, to dig ; *grafa engi sitt* = to drain one's own field ; so Dan. *grave*, to dig ; *grave Vandet ud af en Mose* = to drain a bog.

GRAIN or GRAINING = the junction of the branches of a tree or forked stick. Icel. *grein*, a branch ; Dan *green*, Sw. *gren*. Mr. Atkinson remarks (Cl. Gl. p. 229), "Sw. D. *gren* = the

angle which two shoots or branches, springing from the same point, form with each other." See also Jam. *grain*.

GRAVE = to dig, esp. of turf and peat for fuel. Icel. *grafa*, to dig; *grafa torf* = to dig peat; Dan. *grave*, A.S. *grafan*. In Cleveland and Shetland to *grave* = to dig.

GREW = a greyhound. Icel. *grey*, a greyhound, also *grey-hundr*, which is the original of our *greyhound* (see Skeat, Etym. Dict.); see also Jam. *grew*.

GREW = pain, grief; also *vb.* to suffer pain. Dan. *grue*, to dread, shudder at; *gru*, horror; cf. our *gruesome*, for which see Skeat, Etym. Dict.; see also *groue*, *growe*, *gruous*, *grugous* (Jam.). In the Holderness district *groo* = sullen, and (of weather) gloomy (Hold Gl.).

GRIME = soot. Dan. *grim*, lamp-black, soot; Sw. D. *grima*, a smut on the face; cf. Icel. *gríma*, a disguise. *Grim*, smut, dirt, occurs in Hav. the Dane. Cf. Jam. *greme*, *greim*, dirt (Shetland).

GRIP = a surface drain. See Atkinson, Cl. Gl., who identifies *grip* with Sw. D. *grip*, a ditch. But the word occurs in Hav. the Dane, and in his glossary to that poem, Prof. Skeat derives it from A.S. *græp*, a furrow, a ditch.

GROBBLE = to grope, to feel about as if in the dark. Icel. *grufla*, to grovel on all fours (cf. *grúfa*, to crouch, grovel); *ganga gruflandi*, to go groping after a thing. In Norfolk and Suffolk there is a phrase *to lie grubblins*, *i.e.* face downwards. In Cleveland *groffle* and *gruffle* are in use as well as *grobble* (see Cl. Gl.). "The word *grovelling* was originally an *adv.*; cf. Scotch *groflins*, O.E. *grufflynges*, *groflinges*" (R. Morris, History of English Accidence, p. 194, 1872); see also Skeat, Etym. Dict. *grovel*, which is of Scandinavian origin.

GROVE = a ditch, a water-course (Brogden). Icel. *gröf*, a pit, a hole; gen. *grafar*; cf. *grafar-lækr*, a brook which has dug itself a deep bed; cf. also *gróf*, a pit. See also *groof*, a hollow in the ground (Cr. D.).

GRUNSEL or GRUNDSEL = the threshold. Prof. Skeat (Etym. Dict.) takes this word to be the corruption of *ground-sill*, spelt *grunsel* in Milton's *Paradise Lost*, bk. i. p. 460. But Mr. Herbert Coleridge takes it to be of Scandinavian origin from Icel. *grind*, a door, and *syll*, a sill. Dr. Jamieson, *grind*, a gate, (Orkn. Shetl.), points out the connection between Icel. *grind*

(mod. Norw. *grind*), and Dan. *grïn*, "a gate, a three, four or five bar gate ; Wolff." If the first syllable of this word be Icel. *grind*, we only have the same change of vowel as in *grunstone* for *grindstone*, which prevails not only in Lincolnshire, but also in Holderness and Cleveland.

GUT = a narrow passage. Perhaps only another form of *gat* (see Wedgewood's Contested Etymologies, *gate*), and in this case would be connected with O. Sw. *gjuta*, to pour (*flod gjuta*, flood-gate) ; but it is more likely that it comes direct from Icel. *gjóta*, Dan. *gyde*, a narrow lane.

GYZE, GYZEN = to warp or twist, by sun or wind. Icel. *gisinn*, leaky, of tubs or wooden vessels ; *gisna*, to become leaky ; Sw. *gisten*, *gistna ;* Dan. *gissen*, leaky. One of Mr. Peacock's illustrations is as follows : " Thoo's left that bucket out o' doors empty i' the sun till its gotten gyzened, so as ony body mud shove a knife atween th' lags " (M. and C. Gl., p. 126). See *geyze*, *gizzen*, *gysen* (Jam.). Su. G. *gisina*, *gisna ;* dicitur de vasis ligneis quando rimas agunt.

HACK = an axe for dressing stone. Su. G. *hacka* = a mattock ; Dan. *hakke*, a pick-axe ; Sw. *hacka*, a hoe. Cf. Icel. *hjakka* and Dan. *hakke*, to chop. See Atkinson, Cl. Gl. *hack* = a pick-axe with one arm. Also Jam.

HACKER = to stammer. Dan. *hakke*, to stutter ; Icel. *hjakka*. In Scotland *to hacker* = to hash in cutting, to hack small.

HAG = to hack, chop awkwardly. Sw. *hagga*, to chop. See *hag--clog*, Cl. Gl. But Jam. gives Icel. *höggva*, to strike with a sharp weapon, to hew ; *högg*, a blow. So, too, Cl. and Vigf. *högg*.

HAG = a bog ; "peat moor hags." Cf. *hag* in Jam. and in Cl. Gl., where it is shown that this word is also connected with *höggva*, in the sense of land having been cleared with the axe. Icel. *högg*, a hewing down of trees ; Sw. *hygge*. It appears that the term *hugg* was used in the Norwegian laws in the same sense as *hag* in Scotland, viz. moss ground that has been broken up.

HAG-WORM = a snake (obsolescent). Icel. *höggormr*, Sw. *huggorm*, a viper. Thus, in Cleveland, *hagworm* = the common viper or adder, the striking snake.

HAKES = a worthless fellow (always associated with the idea of idleness). Icel. *hákr*, originally some kind of fish belonging to the cod family (connected with *haki*, hook) ; Norw. *hake fisk*, *i.e.* hook fish, from the hooked under-jaw. See Skeat, Etym.

Dict. *hake*. *Hákr* is generally used in compounds in an abusive sense. *Mát-hákr*, glutton ; *orð-hákr*, foul mouth. It occurs as a nickname, *Thorkell hákr ;* but this was in the sense of *cruel*, "because he spared naught either in word or deed" (Cl. and Vigf. Dict. *hákr*). In Cambridgeshire *haked* = a large pike. Stratmann gives "*hake* = squilla" (lobster ?). See also *hake* (Cl. Gl.).

HALE = to pour. Icel. *hella*, to pour out ; *hella út tárum* = to shed tears. So in Lincolnshire, "the sweat hales of'n me o' nights." Su. G. *hælla*, *halla*, to incline, to tilt, to pour liquid.

HALE = (1) A gareing, qu. v. ; (2) a bank or strip of grass separating the land of two persons ; (3) a sand-bank. In M. and C. Gl. Prof. Skeat suggests A.S. *heal*, a corner, angle ; and Icel. *hjalli*, a ledge of rock. There is also Icel. *halli*, a sloping brink (see Addenda, Cl. and Vigf. Dict., p. 774), connected with *hallr*, a hill. Perhaps a still more likely origin may be found in Icel. *hali*, Dan. *hale* = a tail ; occasionally used in a local sense, to signify a narrow neck or strip of land.

HALES = handles of a plough or wheelbarrow. Icel. *hæll* = (1) a heel ; (2) a peg in the earth for fastening purposes ; but *orf-hæll* = the handle in a scythe shaft ; cf. Sw. D. *hand-hel*, the equivalent of our *hales*. See Cl. Gl.

HAND-HOLD = anything that may be grasped ; cf. Icel. *handar-hald*, a handle.

HANK = a skein of cotton. Icel. *hönk*, a skein, or coil (cf. *hangr*) ; Sw. D. *hank*. See Cl. Gl. and Jam.

HANKLE = to entangle. See *hank*, and cf. Icel. *hankask*, to be coiled up. See Jam. *hankle*, to fasten.

HANSEL = (1) Luck money ; (2) the first use of anything ; (3) (as a verb) to try or use for the first time. Icel. *handsal*, the transference of right to property by shaking or joining hands, lit. *hand-sale*. Dan. *handsel*, Sw. *handsöl*. In Lincolnshire the striking of hands is still regarded as the conclusion of a bargain ; hence the phrase, *to strike a bargain*, Icel. *handsala kaup*. *Handsala* or *handselja* = to make over by handsel. Possibly meanings (2) and (3) may rather be connected with A.S. *hand sylen*, a delivering into the hand ; *hand syllan*, to deliver up ; *sylen*, a gift ; *syllan*, to give.

HARD = sour (of ale). Cf. Sw. D. *haard*, in exactly the same sense. See Cl. Gl.

HARDEN-FACED = brazen. Cf. Icel. *harðna*, to harden; also to be hardened (of character); Su. G. *harðna*. See Cl. Gl.

HARDLINGS = hardly. This is one of many adverbs ending in *ling* or *lings*, still in common use, which Mr. Atkinson compares with adverbs of South Jutland ending in *længs; baglængs, arslængs*. Dr. Morris, however, gives a different account: "There were some adverbs in O.E., originally dat. fem. sing., ending in *inga, unga, linga, lunga*. A few of these, without the dative suffix, exist under the form of *ling* or *long*, as headlong (O.E. heedlinge), sideling (sidelong), darkling. In the fourteenth century we find these with the gen. form: allynges, heedlynges, flatlinges. The Scotch dialect has preserved the old suffix *linges*, under the form of *lins*, as *darklins*, in the dark." (History of Eng. Accidence, p. 194.) Still more faithfully has it been preserved in Lincolnshire; *e.g. mostlins, hardlins, scarcelins, darklins, dusklins*.

HARR or ARR = mist (generally used of mist from the sea; *sea-harr*). Mr. Atkinson (*harr*, a strong fog or wet mist, almost verging on drizzle), suggests O.N. *ar, pulvis minutissimus*. May it not rather be traced to Icel. *úr* = drizzling rain? See OWERY. This word *harr* is used in the same sense in Scotland. Dr. Jam. doubtfully identifies *harr* with *hair*, or *hare*, which (again doubtfully) he traces to *hoar*.

HAULM = the straw of beans, peas, tares, etc. Icel. *hálmr*, Dan. *halm*, A.S. *healm*, straw. In Scotland *hallum* = the woody part of flax.

HAVER = wild oats. Icel. *hafr* (only occurs in the pl. *hafrar*), oats, but not found in old writers (see Cl. and Vigf. Dict.); Dan. *havre*, Sw. *hafre*.

HAVER-MEAL = oat-meal (obsolescent). See HAVER.

HAZE = (1) To drizzle; (2) to bale water; (3) to beat (*a hazing* = a beating). Icel. *ausa*, to sprinkle; also to pump water out of a ship; also to abuse or scold (which may account for the third meaning of *haze*); Dan. *öse*, to bale water; also to pour (of rain); *ösregn*, torrents of rain; *öse* = also, a scoop or ladle; so in Lincolnshire they will talk of *hazing the food into the mouth, i.e.* eating greedily and ravenously. The Cleveland word *owse* only has the meaning of baling out. Of *haze*, mist, Prof. Skeat says, "Scand.? Perhaps from Icel. *hösu*, gray, dusky." His chief reason for deriving it from O.N. is

the fact of its being a North country word. Will not Icel. *ausa*, to sprinkle, give a more satisfactory origin?

HECK = a rack for fodder in a stable or field. Su. G. *hæck*, a rack; Dan. *hæk*, rack, but also a hedge; Icel. *hagi*, O. Sw. *hag*, a pasture. The same idea underlies these words, viz. that of being enclosed with a fence or railing. See Atkinson, Cl. Gl. p. 255. See also *hack* (Jam.).

HECK-STAVER = the bar of a heck. For STAVER, see below.

HECKLE = to dress flax. Sw. *hækla*, carminare, pectere linum; Dan. *hækle*, to crochet; Teut. *hekelen*, pectere linum. Prof. Skeat would derive *heckle* from Dutch *hekel*, but it is more likely to have entered *Lincolnshire* through Sw. *hækla*.

HECKLER = one who heckles flax or hemp. See HECKLE.

HECKLES = a machine for heckling. See HECKLE.

HEEDLY, also EARDLEY = very. Generally coupled with big, large; "heedly big." Can this be Icel. *hættligr*, dangerous, serious, used with the same intensive force as we have attached to *awfully*, *fearfully*, etc.? Other possible derivations are O.E. *hetterly*, acre, violenter, which Stratmann traces to M.L.G.; O.E. *hetelike*, hotly, furiously, Hav. the Dane (same as *hetterly?*); and O.E. *heedling* = headlong.

HELL-STANG = eel-spear. Dan. *aal-stang*, eel-spear; cf. *stange aal*, to spear eels. Dan. *stang* = a pole; also a fishing-rod. See also *stang-gad*.

HELM = a shed (obsolescent). Icel. *hjálmr*, (1) a helmet; (2) used of helmet-shaped objects; among others, of a barn, hay-house, etc. Although hardly still in use in Lincolnshire in this sense, *helm* is commonly used both in Cleveland and Holderness for a shed of a particular kind. Mr. Atkinson (Cl. Gl.) gives Dan. and Sw. D. *hjelm*, as having a similar meaning. See also *helm*, shade for cattle (Cr. D.).

HEN-STEE = the ladder by which fowls ascend to their roosting-place. For STEE, see below. *Hen* may be Icel. *hæns*, Dan. *höns*, used for chickens generically, as we say, *poultry* or *fowls*; cf. Dan. *höns-stige*, hen-roost.

HEPPEN = handy, clever, dexterous. Icel. *heppinn*, lucky; *orð-heppinn*, ready-tongued; cf. O.E. *happen* = *heppinn*, fortunate (see Stratmann).

HESP = hasp, a small hook used for fastening a gate. Icel. *hespa*, a hasp; Dan. *hasp*. Prof. Skeat, however, derives E. *hasp*

from A.S. *hæpse*, a bolt. The word *hespe* appears in Prompt Parv.

HILL = to earth up potatoes, etc. Icel. *hylja*, to hide, to cover, to bury; *jörða hulinn*, buried in the ground; *hylja auri*, to hide in the earth; Dan. *hylle*, to wrap; A.S. *helan*, to hide. As *hile*, this word occurs in Hav. the Dane, meaning to cover; "A rof shall hile us both." See M. and C. Gl.; cf. also Jam. *heild*, *heal* and *hool*.

HOARST and HOST = a cold on the chest; hoarseness. Icel. *hósta*, to cough; *hósti*, a cough; A.S. *hwósta*. See *host* and *kink-host* (Jam.).

HOE = a hill; obsolete as a single word, but very common in local names. Icel. *haugr*, O. Sw. *haugr*, *hogher*, Su. G. *hög*, Dan. *höj*. S. Jutl. *hög*, Norw. *haug* and *houg*. The primary meaning of the word is *a mound*, not necessarily artificial (see Cl. and Vigf. Dict.), but with great frequency it signifies a tumulus.

HORSE-COUPER = a horse-dealer. Icel. *kaupa*, Dan. *kjöbe*, Sw. *köpa*, A.S. *ceápian*, to buy. Cf. *coupe*, to buy (Hav. the Dane). See also *horse-couper* (Jam.).

HOUSE-BOOT = right of getting wood to repair houses (obsolete). Cf. Icel. *húsbót*, house repairs; Icel. *bót*, a bettering, a cure; also a patch (of a garment); *bótsama*, to repair.

HUCK = hip. Probably connected with Icel. *húka*, to sit on one's hams; *hokra*, to crouch; cf. Dan. *sidde paa hug*, to sit on one's hams. In these words we have the original of the English word *hug* (see Skeat, Etym. Dict.), which curiously has, in Lincolnshire, the special sense of *carrying* (*e.g. to hug the seck*). See the remarks of Atkinson, Cl. Gl., on *huke*, *huke-bone;* also see Jam. *huke-bane*, *hookers*, and *hunkers*.

HUT = lit. a hat, but used of a finger-stall. Icel. *höttr*, a cowl, a hood; A.S. *hæt*, Eng., Dan., and Sw. *hat*. Perhaps also identical with A.S. *hôd*, Eng. *hood* (see Cl. and Vigf. Dict.); but Prof. Skeat, Etym. Dict., keeps *hood* and *hat* quite distinct in regard to their derivation. Cf. Ger. *finger-hut*, thimble.

HUTCHING AND SCUTCHING = fidgetting about. The vowel of the first has probably been assimilated to that of the second. In Scotland there is the word *hotch* (also used in Lancashire), to move the body by sudden jerks, which Dr. Jamieson would derive from Icel. *hossa*, to toss in one's arms., *e.g.* a child. Professor Skeat, however, appears to identify the Scotch pro-

vincialism *hotch* with Eng. *hitch*, which is M.E., *hicchen*, to move, remove, and may perhaps be derived from Icel. *hvika* (of which *hika* is a modern form), to quail, to shrink. *Hutch*, however, may after all only be a vulgarism for hitch ; and this seems the more likely from the fact that *hutch up* is used in Lincolnshire for *hitch up*.

ICE-CANLES = icicles. In Scotland we have *icetangle*, which Jam. connects with *dingull*, an icicle. (Cl. and Vigf. only give *dingull*, a small spider ; there is, however, some confusion between *dingull*, spider, and *dígull*, mucus of the nose.) Icel. *dingla*, Dan. *dangle*, Sw. D. *dangla*, to dangle, are perhaps more likely to be the original of *tangle* in Scotch *ice-tangle*, of which our *ice-canle*, or *ice-candle* may well be a corruption. Some of the provincial words for *icicle* are undoubtedly to be traced to Icel. *jökull*, N. Fris. *is-jökkel*, or Low. G. *jokel*. Thus we have *ise-chokill*, Scotland ; *ice-shackle*, Leeds and Craven ; *ice-shoggles*, *ice-shoglins*, Cleveland ; *yokle*, Halliwell. See the remarks of Mr. Atkinson, Cl. Gl., *ice-shoggles*.

INTAK = land taken from a common, or the sea. Dan. *indtag*, Sw. *intak*, O. Sw. *intaka*. See Cl. Gl. *intak*, and Jam. *intack* and *intak*.

JANNICK or JANNACK = fair, just, satisfactory. See Cl. Gl. Mr. Atkinson derives this word from Icel. *jafn*, equal ; cf. Sw. D. *janka*, to make level. It is curious that the very similar word *jannock* should be used in Scotland, Lancashire, and elsewhere, in the very different sense of *oaten bread*.

JAWP = (1) sound produced by liquid shaken in a half-empty cask ; (2) senseless talk. Dr. Jam. is inclined to derive Scotch *jawp* or *jalp* (with kindred meanings), from Icel. *gjálfr*, the din of the sea ; and this derivation receives support from the fact that *gjálfr* is metaph. used of speech, in the same way as *jawp ; orða-gjálfr* = word-din, *empty sounding* words (see Cl. and Vigf. Dict.). The *empty sound* may well be a connecting link between Linc. *jawp* and Icel. *gjálfr*.

KAVING or CAVING = taking long straws from corn before it is winnowed. Icel. *káfa*, to stir ; *káfa, í heyi* = to stir the hay with a rake. ; cf. Palsgrave "to caue corn." See Jam. *cave*.

KAVING RAKE, KAVING RIDDLE. *See* KAVING.

KEAK UP = to tip up a cart. Icel. *keikja*, to bend backwards ; *keikr*, bent backwards.

KEDGE, *sb.* = (1) the belly ; (2) rubbish, trash ; KEDGE, *adj.* = stiff, tight ; KEDGE, *vb.* = to fill, to stuff. Icel. *kaggi*, a keg (which was formerly also spelt *cag*) ; Sw. *kagge*, Norw. *kagge*, a round mass or heap ; also a big bellied-animal or man. See Skeat, Etym. Dict. *keg*.

KEDGE-BELLIED = gorged ; KEDGY = pot-bellied. Icel. *kaggi* was in frequent use as a nickname, undoubtedly in the sense of *big-bellied ;* cf. Norw. *kagge* (see Cl. and Vigf. Dict.).

KEEL = a small vessel used on Humber and Trent for carrying coals and potatoes. Icel. *kjóll*, a barge. But with equal probability it may be A.S. *ceól*, O.H.G. *cheol*, *chiel*. Professor Skeat is doubtful whether to call it an English or Scandinavian word. Cl. and Vigf. think it probable that Icel. *kjóll* is borrowed from the A.S. *ceôl*. It may be added that *kjóll* is quite distinct from *kjölr*, carina, the keel of a ship.

KEN = to know ; also used as *sb.*, to have the ken of a thing. Icel. *kenna*, to know ; Sw. *känna*, Dan. *kjende*.

KENSPECKLE = easy to recognize, conspicuous. Cf. Icel. *kennispeki*, the faculty of recognition ; Su. G. *kännespak* and Dan. *kjende-spag*, clever at recognizing. See Jam. *kenspeckle*, Cl. Gl. *kenspack*, etc.

KET = unwholesome meat, carrion. Icel. *kjöt* (also pron. *ket*), flesh, meat ; Su. G. *koett*, Dan. *kjöd*.[1]

KET-CRAW = carrion crow, used, too, of the Danish crow (also *cad-craw*). See KET.

KETTY = soft, a term applied to soil, to describe its softy, peaty nature. Most probably an *adj.* formed from *ket*, carrion (see *ketty*, Cl. Gl.) ; but in Scotland *kett* is "a spungy peat composed of tough fibres of moss and other plants ;" *ketty* = matted (of soil). Dr. Jamieson derives these words from Welsh *caeth*, bound, confined.

[1] A portion of the Old Haven bank at Grimsby was called Ket Bank. Dr. Oliver persuaded himself that this name preserved a record of "the great female divinity of the British Druids, Ket or Ceridwen, a personification of the ark of Noah ; the famous Keto of antiquity, or in other words, Ceres, the patroness of the ancient mysteries." (See the Monumental Antiquities of Great Grimsby, by George Oliver, Vicar of Clee, p. 39.) The author, in dealing with this name, certainly went out of his way to make a mystery for the benefit of the goddess. There are no situations in which the *ket-crows* gather in larger numbers, or enjoy themselves more fully, than on river and tidal banks.

KEWSE or KOUSH = the hemlock ; especially the dried stems of the plant. Icel. *kös*, heap ; cf. Orkn. and Shetl. *keüss*, a heap, a pile, a mass. It is not improbable, however, that Linc. *kewse* may be the Welsh *cecys*, calamus, in a contracted form. *Cecys* is better known to us in the word *kex*, hemlock, in common use in Lincolnshire, as in other counties.

KID = a faggot, to make faggots. Not peculiar to Lincolnshire ; but apparently absent from Scotland, Cleveland, and Holderness. Is this Icel. *skið* with the loss of initial *s* ? *Skið*, firewood, billet of wood (see Cl. and Vigf. Dict.) ; *skíða-hlaði*, a pile of firewood ; *eldi-skið*, a log of firewood ; A.S. *scid*, Norw. *ski*. See Cr. D. *kid*, a bundle of heath or twigs.

KILP = semicircular iron handle of a bucket or pot. Icel. *kilpr*, the handle of a vessel : see Cl. Gl. *kelps*, which agrees better with Sw. D. *kälp*, *kjelp*.

KINK = a twist in a rope or chain. Dan. *kink* (cf. Icel. *kengr*, a bend), Sw. *kink*, Dutch *kink* = twist (see Jam.). Prof. Skeat derives our English word from Swedish or Dutch.

KINDLING = sticks, etc., for lighting a fire. Icel. *kynda*, to light a fire. The English verb *kindle*, to set fire to, is formed from Icel. *kyndill*, a candle, a torch ; but Icel. *kyndill* appears to have been itself a Northern adaptation of the A.S. *candel*, Lat. *candela* (see Skeat, Etym. Dict.).

KIRK, KIRKGARTH (obsolete, but see M. and C. Gl.). Icel. *kirkja*, *kirkju-garðr*.

KIST = a chest. Icel. *kista*, Dan. *kiste*, A.S. *cyste*, chest ; Lat. *cista*, Gr. κιστη.

KITTLE = to tickle. Icel. *kitla*, to tickle ; Su. G. *kittla*, *kitsla*, A.S. *citelian*, to tickle ; *citeling*, a tickling. See Jam. *kittle*.

KITTLE, *adj.*, ticklish, shy, nervous. Icel. *kitlur*, a feeling ticklish. Cf. Sw. *kittlig*, *ketlig*.

KITTLIN = a kitten. This word agrees with Icel. *ketlingr*, diminutive = a kitten. But Prof. Skeat (Etym. Dict. *kitten*) says, "*kit* is a weakened form of cat, appearing in the true English form *kitling*, and in (obsolete) *kittle*, to produce kittens." N.B. This word *kittle* is still used in Lincolnshire, as in Scotland, in the sense of producing kittens. Under *kitlins* (Cl. Gl.), Mr. Atkinson gives N. *kjetla*, *kjötle*, to kitten.

KNAP = to crack or snap ; TO KNAP TO = to shut to with a click (as a gate), also KNEP. The form *knep* is generally used of a horse

snapping its teeth together. Su. G. *knæppa*, to strike, break, crack (*e.g.* of nuts); so Dan. *kneppe*, to snap; *knep*, a snap. Prof. Skeat derives the word rather from Dutch *knappen*, to snap, to crush, to eat; Gael. *cnap*, to strike. He observes that the word is probably not found in English earlier than 1550; but Stratmann quotes from Rob. of Brune (Lincolnshire, *circ.* 1350), "gnappede here fete and handes." Stratmann connects this word *gnap*, doubtfully, with Dutch *knappen*. Lincolnshire people use this word *knap* very much in the same sense, as did Rob. of Brune, when they speak of *knap-kneed* for *knock-kneed*. See Cl. Gl. *knap*.

KNOLL = to toll a bell. This is nearer in sound to Su. G. *knall*, sonitus; Dan. *knalde*, to make a report; Sw. D. *knalla*, to strike so as to cause a sound, than to A.S. *cnyllan*, M.E. *knillen*.

KNOLL, *sb.* = a knock. See M. and C. Gl. No doubt a derivative meaning of the verb *knoll*.

KNUR = a hard wooden ball; also, the head. Dan. *knort*, a knot in wood (cf. Icel. *knöttr*, *knöttr*, a ball); O. Dutch *knorre*, a hard swelling, a knot in wood. See interesting remarks in Cl. Gl. See also SPELL, *infra*.

LACE = to flog. Although Icel. *lerka*, to lace tight, is quite distinct from our English word *lace*, it is singular that the Icelandic word should also be used metaphorically in the sense of *chastising* (see Cl. and Vigf. Dict.). *Lerka* is still found in the Scotch *lirk* or *lerk*, a crease or fold.

LAG = log; also staves of a tub. Icel. *lág*, a felled tree, a log.

LALL = to cry out. Cf. Dan. *lalle*, to babble. See *loalling* = loud mewing (Teviotdale), Jam. "a word perhaps transmitted from the Danes of Northumbria;" Dan. *lalle*, to babble. Cf. *lollard*, Skeat, Etym. Dict.

LAMBASTE = to beat; LAMMING = a beating, thrashing. Icel. *lemja*, to beat, flog; cf. also *lama*, to bruise, half break, and *lamming*, a thrashing (see Cl. and Vigf. Dict.). Can the suffix in *lambaste* be Icel. *beysta*, to beat, thresh, flog? In Icelandic the two words *berja*, to strike, and *beysta*, to beat, are used together *berja ok beysta* = to flog (see Cl. and Vigf. Dict. *beysta*). The surname of Lamming is common in Lincolnshire, and has come down from an early period.

LATHE = (1) a barn; also (2) a stage, or platform, on which un-

threshed corn is placed. Icel. *hlaðа*, barn; Dan. *lade*. The second meaning of *lathe* may represent Icel. *hlaðr*, (1) a pile, a stack; (2) a barn; (3) pavement in front of a homestead.

LEAD = to carry corn, etc., from the field to the stack. Cf. Icel. *leiða*, to lead, conduct; sometimes used in a sense not far removed from that of *carrying*; *leiða upp*, to drag ashore (*e.g.* a ship). Still nearer to our provincial use, is *leiða*, bury, carry to the grave. The word is used in Scotland in exactly the same sense, but it is identified by Jam. with *load*; "to lead *v.a.* to load; hence to drive or cart away in loads, to lead corn, etc. Lead, led, a load (Clydes.), a led of corn, hay, etc., a load for a pony (Shetland)."

LILLY-LOW. See *low*, to blaze.

LIM = to kill, or to do some great injury. "He looked at me as though he'd a limmed me," perhaps *limb* in the sense of dismember; but cf. also Icel. *lemja* (see above, *lamming*), and *lima* (connected with *limr*, a limb), to dismember. *Lima upp* = to rip up.

LISK or LESK = the groin. Dan. *lyske*, groin. O.E. *leske*, Prompt. Parv. Atkinson (Cl. Gl.) gives O.N. *ljóski*, but the word is not in Cl. and Vigf. Dict. See *lisk* (Jam.).

LITE *vb.* to wait; *sb.* the act of waiting. Icel. *leita*, Dan. *lede*, to seek; *lede efter*, to look after. See also Icel. *leit*, a search.

LOFF = loose, fluffy matter. Cf. Icel. *lúfa*, rough matted hair; Dan. *luv*, nap.

LOAF = to loiter. Icel. *lafa*, to hang, dangle; Dan. *lave*.

LOITCH = clever, agile. Cf. Jam. *leash* (with the same meaning), which he connects with Icel. *lauss*, free, unencumbered; *leysa*, to loosen, untie.

LOPPER = to curdle, coagulate. Icel. *hlaupa*, to leap, is used in this sense; to coagulate (of milk, blood, etc.); and cf. *mjólkr-hlaup*, curdled milk; *blóð-hlaup*, curdled blood; cf. O.E. *leper-blode*, clotted blood, in The Pricke of Conscience. Dan. *löbe*, to run (which represents Icel. *hlaupa*), is used in a similar sense. See Jam. *lappered*.

LOUP or LOOP *vb.* = to leap; also *sb.*, a leap. Icel. *hlaupa*, to leap; *hlaup*, a leap; A.S. *hleápan*. The word *loupe* occurs in Hav. the Dane. Jam. *loup*.

LOW, used to express short of stature; *e.g. low and stiff*, short and stout. Icel. *lágr*, low (the original of our English word

low), is used to express shortness of stature (see Cl. and Vigf. Dict.). *Þhórðr enn lági* "the Short," *lág-vaxinn*, short of stature, low-grown; cf. Dan. *lav-benet*, short-legged. In Scotland *laigh* has the same sense, *a laigh man*, a short man.

LOW = to blaze, to glimmer with heat. Icel. *log*, a flame; *loga*, to blaze; Dan. *lue*; cf. Lat. *lux*. See *low* (Cl. Gl. and Jam.). The *sb. lilly-low*, bright flame, is perhaps Dan. *lille lue*, a little flame. See Jam. and Cl. and Gl.; but neither Dr. Jam. nor Mr. Atkinson give a satisfactory derivation of the first part of the word.

LUG = ear. Sw. *lugg*, forelock (probably a corrupt form of *lock*). "The Lowland Scotch *lug*, ear, is the same word, only a later use of it" (Skeat, Etym. Dict. *lug*, of which the original sense was to pull by the hair, from Sw. *lugg*).

LUSK = an idle, worthless fellow. Su. G. *loesk*, persona fixas sedes non habens; Icel. *löskr*, weak, idle; cf. Dan. *luske*, to sneak, skulk, and O.E. *lusk*, to be idle. See Jam. *luscan*, a lusty beggar and thief.

MAGIN, also MEGGER = to get strength, improve in health. Icel. *megna*, to get strength; *mega*, to have strength; also to be well; Lat. *valere*.

MAIN, *adv.* = very, greatly. Icel. *megin*, (1) strength; (2) used adverbially, in exactly the same sense as our *main*, *e.g. megin-grimmr*, very fierce; *megin-vel*, very well; cf. also *megn*, *adj.*, mighty, strong.

MASH = to pour a little water on tea leaves to expand them. Su. G. *mask*, bruised corn mixed with water; Sw. D. *mask*; Sw. *mäsk*, brewers' grains; Dan. *mæske*, to mash. See Skeat, Etym. Dict., also Jam. and Cl. Gl. *mask*.

MASH-FAT, MASH-TUB = brewing tub. Cf. Dan. *mæske-kar*, mash-tub.

MAWK = a maggot. Icel. *maðkr*, N. *makk*, Dan. *madike*, maggot. See Jam. *mauch*.

MEAL = the yield of milk from a cow at a given time. In Lincolnshire milk is said to be two, three, four, five meals old; *i.e.* two, three, four or five half-days have passed since the milk came from the cow. (See M. and C. Gl., p. 169.) No doubt A.S. *mæl*, time, portion of time, would satisfactorily explain this peculiar use of the word; but Icel. *mál* (= A.S. *mæl*) seems to furnish a clue to the origin of this expression. A

secondary meaning of Icel. *mál* is *meal time;* "hence of cattle, *missa mals*, to miss the time, sheep lost or astray for a day so that they cannot be milked." Hence *mál-nyta*, milch kine, *mál-nytr*, yielding milk ; *mála-mjólk*, milk every meal, morning and evening. See Cl. and Vigf. Dict. *mál* ; cf. Jam. *meal;* also *meltith;* both used in same sense as our *meal*. *Meltith*, or *melteth*, appears to be Icel. *máltíð*, Dan. *maal-tid*, meal time.

MEGGER, to get better. See MAGIN.

MIDDEN = a dung-heap. Dan. *mödding*, a dung-hill, qs. *mögdinge;* Icel. *myki-dyngja*, dung-heap. See Cl. and Vigf. Dict. *myki*. See Jam. and Cl. Gl. *muck-midden*.

MOSKER = to decay, crumble. Dan. D. *musk*, mould ; *musken*, mouldy, which Molbech collates with *moskered* ; cf. Icel. *mosk*, of which, according to Haldorsen, one of the meanings is *dust;* but Cl. and Vigf. give as the only meaning *scraps of moss*. The same word *mosker*, is used in parts of Scotland, but Dr. Jam. ventures on no derivation. But see Cl. Gl. *mush*.

MOUDIWARP = a mole. Icel. *mold-varpa*, Dan. *muldvarp*, a mole. See Cl. Gl. *mouldiewarp*, and Jam. *modewart*, *modywart*, *mothiewort*.

MUCK = (1) mud ; (2) manure (not artificial). Icel. *myki*, Dan. *mög*, dung. There is a considerable number of compounds into which this word enters : *muck-cheap*, *muck-fork* (cf. Icel. *myki-reka*, muck-rake), *muckment* = dirt ; *muck-ripe* = rotten-ripe ; *muck-stead* = a place where manure and refuse are placed ; *muck-suttle* = one who is very dirty, or likes doing dirty work ; *muck-sweat* = extreme perspiration. See M. and C. Gl.

MUCK OUT = to cleanse (of stables, etc.). Icel. *moka*, (1) to shovel, (2) to clear away dung from a stable. Icel. *moka* is used without a preposition ; and so *to muck* in Scotland = Linc. *muck out;* but in Shetland it is *muck out* (see Jam.).

MUN = must. Icel. *munu*, will, shall (older form *monu*). In Hav. the Dane *mone* = must.

MUSH = mosker. Cf. Cl. Gl. *mush* and Jam. *mush*, *mushle*, to consume away. In Scotland there is also the word *musk*, mash, pulp, which Dr. Jam. inclines to connect with mash ; but he also mentions Icel. *mosk* (see *mosker*). Mr. Atkinson

derives the word from Icel. *mosk*, but see *mosker*; cf. also *mushroom*, which represents the O.Fr. *mousseron*.

NAB = to catch. Sw. *nappa*, Dan. *neppe*, to catch, snatch at.

NATTER = to worry, tease. Dan. *gnadre*, to grumble; cf. Icel. *gnauða*, to rustle, to ring; *gnauða á*, to din into one's ears; *gnauð*, a rustling noise, a murmur. (See Jam. and Cl. Gl.)

NAUP = a hillock. This is perhaps the same word as *noup*, *noop* (Shetl., Dumfr.; see Jam.), a round-headed eminence, from Icel. *gnúpr*, a peak. But it may, on the other hand, only be a broad pronunciation of *knap* or *knop*.

NEAF = a fist. Dan *næve*, Icel. *hnefi*, the fist; M.E. *neue*. It appears to have been a word in general use as late as Shakespeare. *Nevell* = to beat with the fist in Holderness. (See Jam. and Cl. Gl.)

NEAR = the kidney. Icel. *nýra* (*n. pl.*), the kidneys; Dan *nyre*, Ger. *niere*; cf. Cl. Gl.

NEAR-END = part next to the kidneys. See NEAR.

NEAR-FAT = fat about the kidneys. See NEAR.

NEW-BEAR (pron. newber) = a cow that has lately calved; also called a *new-bayed cow*. Cf. Icel. *ný-bæringr*, a cow that has just calved, from *bera*, to bear. *New-ber* and *new-bayed cow*, the first given in Brogden, the second in M. and C. Gl., are evidently two forms of the same expression.

NICKER = the short, imperfectly sounded neigh of a horse; also as a verb. Icel. *gneggja* or *hneggja*, to neigh, A.S. *hnægan* (see Jam.).

NOAH'S ARK = clouds elliptically parted into small wave-like forms. If the end points to the sun, it is a sign of rain; if contrary to the sun, of fine weather. This phenomenon is called *Noe ship* in Cleveland. Mr. Atkinson has a most interesting note (Append., Cl. Gl., p. 605) on this expression. Quoting from Wärend och Widarne, of G. O. Hylten Cavallius, he shows that the same expression prevails in parts of Scandinavia, and that, in all probability, Noah is a corruption of Oden; Noen, or Noe, being a popular distortion of Oden in Scania and some parts of Wärend. The substitution of *ark* for *ship* (*Odens-skeppet*), has taken place in Denmark as well as in England, while the Cleveland tongue retains the ship. The same expression, *Noah's Ark*, is found in Scotland.

NURSPELL AND DANDY = the game of hockey (more correctly

knur). For *Knur*, see above; *spell* is Icel. *spila*, Dan. *spille*, Ger. *spielen*, to play.

OWERY, or HOWERY = damp, chill, drizzly. Most probably connected with Icel. *úr* (cf. Sw. *urväta*, *urväder*), a drizzling rain. See Jam. *oorie ourie*, *owerie*.

OWLER = the alder tree. Icel. *ölr*, an alternative form of *elrir*, an alder tree.

OWSE = to bale water. See HAZE; and cf. Jam. *ouze*.

PAWT *vb.* and *sb.* = to paw, a paw. Dan. *pote*, Sw. *pota*, a paw; cf. also Dan. D. *pote*, to stamp or pound (of earth). See Jam. *paut*, to paw, to stamp, to push out the feet alternately, etc. See also Cl. Gl. *paut* and *poat*, with very similar sense.

PEFF, PEFFLE, *vb.* and *sb.* = to cough, a cough (not of a violent cough). Perhaps connected with Dan. *pikke*, Sw. *picka*, to palpitate, to tick (of a clock). The change from *k* to *f* is a frequent one. See Cl. Gl. *pech*.

PINK = the chaffinch. This is evidently an unusual form of *spink*, common in many parts of the North. Sw. D. *spink*, a fieldfare, sparrow; cf. *spinkie*, slender (Jam.).

PISMIRE = an ant. The first syllable is from the French, and refers to the disagreeable smell of an ant-hill; *mire* is M.E. *mire*, ant, from Sw. *myra*, Dan. *myre*, Icel. *maurr*. See *pismire* (Skeat, Etym. Dict.); cf. also *pis-mother* (Jam.).

PLOUGH-LAND = (1) arable land; (2) an obsolete measure of land; an ox-gang is an eighth part of a plough-land (see M. and C. Gl.); Cf. Icel. *plógsland*, an acre of land, with of course special reference to its tillage. The word *plough* was most probably introduced into English from Scandinavia, and in Claxby *Pluckacre* (qu. v.) we may have a word very closely akin to *plógsland*, an acre of land; but it should be noted that A.S. *æcer*, Icel. *akr*, did not mean a specified quantity of land; it was a general term for field. Cf. the surname Akerman, A.S. *æcermon*, a farmer or ploughman. See *pleuch-gang*, as much land as can be properly tilled by one plough, Jam., who says: "This corresponds to *plogland*, a measure of land known among the most ancient Scythians and all the inhabitants of Sweden and Germany."

POCKARR'D = marked with small-pox. The second syllable is undoubtedly to be traced to Icel. *örr*, Dan. *ar*, a scar; *arret*, scarred. See *arr*, Cl. Gl.; also Jam. *arr*, *arred*.

POTTER (*vb.* and *sb.*) = to poke ; a poker. Su. G. *potta*, digito vel baculo explorare. See Jam. *pout*, *pouter*.

PROD = to poke, goad. Icel. *broddr*, spike ; A.S. *brord*. See Stratmann. Cf. Prompt Parv. *brod*.

PURR = a poker ; also PURR or POYER, a long pole used for pushing sheep about when washed. Dan. *purre*, to poke, to stir (the fire). See Cl. Gl. *porr*, and Jam. *porr* and *porring-iron*.

PYWIPE = lap-wing, *vanellus cristatus*. Cf. Dan. *vibe*, Sw. *wipa*, *kowipa*, lapwing. See also *whaup* = curlew.

QUANDARY = perplexity, difficulty. A word at one time, though in different forms (see below), in general and classical use. It is used at this day freely by all classes in Lincolnshire. The word is a corruption of M.E. *wandreth*, evil plight, from Icel. *vandræði*, difficulty, trouble ; O. Sw. *wandräde*. See Skeat, Etym. Dict. *quandary*, and Jam. *wandrethe*. Skinner gave as the derivation Fr. *qu'en dirai je*.

QUYE (pron. quee) = a female calf. Icel. *kvíga*, a young cow before she has calved ; Su. G. *quiga*. See Jam. *quey*, *quy*, *quoy*, *quyach*, etc.

RABBLE = to gabble. Cf. Icel. *rabba*, to babble ; but perhaps more strictly from O. Dutch *rabbelen*, to chatter. See Skeat, Etym. Dict., and Jam. *rabble*.

RACK = clouds or mist driven before the wind. Icel. *reka*, pret. *rak*, to drive. Etymologically, this is the same word as *wreck*, *wrack* (see Skeat, Etym. Dict.).

RACKAPELT = a riotous, noisy child. Probably from the same root as the English word *rake*, a dissolute man ; O. Sw. *racka*, to run about ; Icel. *reika*, to wander. Sw. D. has *rakkel*, vagabond ; Icel. *reikall ;* M.E. *rakel*, rash, curiously corrupted into *rake-hell*. See Cl. Gl. *ragel*, Jam. *rack*, *rackle*. Brogden says, "*rackapelt*, properly a worry-skin, but used in the sense of a troublesome rascal." It is not probable that *pelt* has anything to do with *skin* (pelt) ; but the first part of our word may possibly be connected with Icel. *hrekja*, to worry ; cf. *hrekjóttr*, mischievous ; *hrak*, wicked, wretched (from *hrekja*), enters into the composition of many words, *e.g. hrak-auga*, evil eye ; a nickname, Sturl. S. ; *hrak-menni*, a wretch.

RAFF = a rafter. Dan. *raft*, Icel. *raptr* (the final *r* is only the sign of the nominative), rafter ; M.E. *raft*, a beam, extended from Icel. *ráf*, a roof. See Skeat, Etym. Dict. *raft*.

RAFF = a worthless fellow. Icel. *ráfa*, to rove; *ráf*, a waif; cf. also Icel. *ráp* and *rápa*. But it may be the O.E. *raff*, heap, rubbish, which we retain in *riff-raff*, and is an expression of French origin (see Skeat, Etym. Dict.).

RAG = to tease. Cf. Icel. *rægja*, to slander; A.S. *wrégan*, to accuse. See Jam. *rag*, to rally, rate, reproach.

RAKE = to wander; generally, but not exclusively, of cattle. Icel. *reika*, to wander; hence they say in Lincolnshire, *rake of pasture, i.e.* right of pasture on unenclosed land. Though generally used of cattle, it has a wider meaning, *e.g. to run*, "boys raking about a close;" a sore is said to *rake and run*, the *run* being probably redundant.[1] See Jam. *raik*.

RAMMIL = rubbish of any kind; in Northamptonshire used of stone-mason's rubble. The word is to be traced to Sw. *ramla*, Dan. *ramle*, to tumble down; *rammel*, rattling.

RAMMACK = to romp. See under RAMMING.

RAMMING = big, fine. Icel. *ramr*, strong; cf. Dan. *ram*. See *ram* (Cl. Gl.): *ramsh* (Jam.) We may probably connect the word *rammack* (see above) with Icel. *ramr* (cf. Jam. *ramack*, a large raw-boned person, speaking and acting heedlessly); or it may be traced to Su. G. *raama*, Icel. *hryma*, A.S. *hreaman*, clamare. See Jam. *rame*, to shout. Or again, it may be from O. Teut. *rammen*, salire. See next word.

RANNISH = violent, rash. Perhaps from Icel. *hrani*, a blusterer; cf. *hrana-legr*, rude; possibly connected with Icel. *rán*, robbery. But perhaps *rannish* may be a dialectical variety of Scotch *rammish*, violent, furious, which Dr. Jam. refers to O. Teut. *rammen*, salire, inire more arietum; from *ramme*, a ram.

RAP AND REAR (M. and C.); RAP AND REND (Brogden) = to gather together by any means. There are other varying forms of this expression in other districts, *e.g. rap and ree*, *rap and ran*, *rap*

[1] The shimmering vapour that rises from and floats over the ground in hot weather is called, in some parts of Lincolnshire, Robin-run-rake. This is probably a corruption of Robin-run-rig; see *run-rig* (Jam.), the *rig* and *slack* being the rise and fall in the surface of a field (or has it anything to do with *rig* a frolic? See *to run rigs*, M. and C. Gl.). Robin is so common a name for an English goblin (see Grimm's Teut. Myth. (Stallybr.), vol. ii. p. 504), that it can be nothing more than a coincidence, that in *Robin* there is a near approach in sound to the *Roggenmöhme* (aunt in the rye), a German goblin. (See Grimm's Teut. Myth. (Stallybr.), vol. ii. p. 476, 477.)

and run. These are all modifications of two Scandinavian words, Sw. *rappa*, to seize, Icel. *hrapa*, to hurry ; and *ræna*, to plunder. See Atkinson's remarks on *rap and ree* (Cl. Gl.) ; also Skeat, Etym. Dict. *rap.*

RASH ; corn is said to be *rash*, when it comes out of the husk very easily. The English word *rash* is of Scandinavian introduction, and represents Dan. Sw. *rask*, quick, rash. In Iceland this word is *röskr*, properly *ripe*, *mature*, but only used metaphorically in the sense of *vigorous*. The word now under consideration, *rash*, seems curiously to combine the original sense of *röskr*, ripe, and the ordinary meaning of Dan. *rask*, quick.

RASHEN = to dry, to ripen. Icel. *röskvask*, to ripen. *Röskva*, the maiden follower of Thor, was a personification of the ripe fields of harvest. Cf. also Icel. *roskna*, to ripen, to grow up ; and *roskinn*, ripe, mature ; but these words are only used of persons. In Shetland, corn that has rushed up with rank luxuriance is said to be *raskit.*

RATE or RET = to soak hemp or flax in water, to disengage the fibre ; RATED = soaked, said of hay sodden by rain. Dan. *rödne*, to steep flax ; cf. *raaden*, rotten. Icel. *rotinn*, rotten, is akin to *reyta*, to pluck (as of grass) ; and *rotinn* is applied especially to hair falling off from rottenness, *e.g. roti*ð *skinn*, a hide that has been tanned, so that the hair fell off. See Cl. and Vigf. Dict. *rotinn*. The nearest parallel to our Lincolnshire use of the word is to be found in N. *röyte hamp*, *skinn*, which has exactly the sense of *rate*. See remarks of Mr. Atkinson (Cl. Gl.) *rait.* It is worthy of remark that whilst, in ordinary English, the Scandinavian form *rotten* (*rotinn*) has taken the place of *rotted*, we have, in Lincolnshire, adopted the word *rated*, which appears to be a sort of compromise between Dan. *raaden* and the proper English *rotted*.

RATE PIT = a pit in which hemp or flax is rated. See RATE.

RAWM = (1) to push about violently. Perhaps a dialectical variety of *ram ;* cf. Dan. *ramme*, to strike. (2) to make a loud noise. Icel. *hreimr*, a scream, a cry ; *hraumi*, a noisy fellow ; also *rymr*, a roaring ; *rymja*, to roar ; *rómr*, shouting ; A.S. *hream*, a noise. See *rame* (Jam.). *Rômen*, mugire, is an O.E. word, which Stratmann derives, though somewhat doubtfully, from Sw. *råma*.

RAUP = to shout (Brogden). Dan. *raabe*, to shout ; Icel. *hrópa*,

(1) to slander; (2) to cry out. A.S. *hrêpan*, to call out. See Jam. *rope*, *roup*, Cl. Gl. *roup*.

RAVE = (1) to rout out; a *rave* takes place in house cleaning; (2) to pull up, as of flagstones; (3) to rave out, to clean out the end of a grip; (4) to take the lamb from the ewe at birth. The word has also other shades of meaning. In the use of this word in Lincolnshire, there appears to be a combination of the two ideas of *opening* and of *forcible abstraction*, and it is curious that Icelandic has two distinct words, the same in sound and in spelling, expressing these two ideas, and not unlike our word *rave* in form. Icel. *raufa*, Dan. *röve* (A.S. *reâfian*), means to rob, to spoil. Icel. *raufa* (A.S. *reófan*), connected with *rjúfa* means to break up, open, rip up. In Scotland *rave* means to take by violence, and this word Dr. Jam. traces to Su. G. *raffa*, to rob, which represents Icel. *raufa*, A.S. *reâfian*. We may also take note of the very similar Icelandic word *reifa*, to rip up, disclose. See also Jam. *reif*, *reyff*, to rob, plunder; *reiff*, spoils, with which cf. Icel. *rauf*, A.S. *reâf*, spoils. See also Cl. Gl. *reave*, to tear away, carry off.

RAZZLING = very hot (Brogden), who gives as example of its use, a razzling day, *i.e.* a broiling day. In Cleveland *to razzle* = to cook meat at or over the fire, only superficially. The word is undoubtedly connected with *rasher*, and is to be traced to Dan. *rask*, quick; the idea being that of hasty cooking. See Skeat, Etym. Dict. *rasher*; see also Cl. Gl. *razzle*, and above, RASH and RASHEN. It is somewhat remarkable that in Lincolnshire there should be three words of peculiar and provincial use, that may be traced to Dan. *rask*, or Icel. *röskr* and *roskna*. The Lincolnshire meaning of the word *razzling* furnishes an interesting instance of local modification in sense. Cleveland evidently preserves the original meaning of the provincialism; cf. also "*rizzle*, to roast imperfectly, Cumb." (Halliwell.)

REAP UP, also, RIP UP = to spread, circulate (of evil reports). Cf. Dan. *rippe op*, used in exactly the same sense; see also Icel. *rippa*, to sum up, a word connected with *rifja*, which comes still nearer to the meaning of *reap up*; *rifja*, (1) to rake away into rows, (2) to repeat; *rifja upp harm sinn*, to rip up one's sorrows.

RECKLIN or RICKLIN = the smallest pig in a litter ; anything weak or deformed. This may be identical with Icel. *rekingr*, an outcast, from *reka* (prop. *vrcka*), to drive, thrust. See Cl. and Vigf. Dict. *rekingr*. But there is also Icel. *rcklingr*, an outcast ; this, however, is identical with *rcklingr* or *riklingr* = a flounder cut into strips and dried, which does not combine well with our use of the word *reckling*. Again, it may be Icel. *rekningr*, an outcast, which is a compound of *hrak*, wretched, wicked, miserable. It may be further noted that closely connected with Icel. *reka* (see above) is *rækja*, qs. *vrækja*, to reject ; whence *rækiligr*, to be rejected ; cf. O. Dan. *vræke*, to reject. See Cl. Gl. *wreckling*. Mr. Atkinson also quotes from Outzen, the S. Jutland, *vråg*, *vrågling*.

REEF = a sore on the head. Icel. *hryfi*, a scab ; *ryf*, skin eruption ; *hrufa*, scab ; *hrjúfr*, scabby ; A.S. *hreof*, scab.

REIGHT (pron. rait) = right. Icel. *réttr* (for *réhtr*), Dan. *ret*, A.S. *riht*.

REIGHTLE = to put in order. Icel. *rétta*, to put straight, adjust. Perhaps when applied to the hair, as it often is, more closely connected with *greiða*. See REIGHTLIN-COMB.

REIGHTLIN-COMB = a comb for dressing the hair. This must be a local variation, or, more correctly, corruption, of the *reeting-comb* of Cleveland, the *reetin* or *reytin-keeam* of Holderness. Dan. *rede-kam*, hair-comb ; *rede haaret*, to comb the hair. Dan. *rede* = Icel. *greiða* (or *reiða*), to arrange, disentangle, especially of the hair ; *greiða har*, to comb or dress the hair ; *ógreitt hár*, unkempt hair ; cf. also *greiða*, a comb ; *hár-greiða*, a hair comb. See Cl. and Vigf. Dict. *greiða* ; also Cl. Gl. *reeting-comb*.

REMBLE or REMMLE = to remove. Icel. *rýma*, to make room for ; Sw. *rymma*, to remove ; cf. Dan. *romme op*, *i.e.* to clear away, hence, to put in order.

RENDER = to melt. Icel. *renna*, to run ; also to melt (as metal in a furnace) ; Dan. *rinde*, to run, flow ; *lyset rinder*, the candle gutters. See Cl. Gl. *render*, Jam. *render* and *rind*.

RESPE = a disease in sheep. Dan. *raspe*, malanders (*heste-syg*).

RIFT = eructare. Icel. *rypta* and *repta*, eructare ; cf. Dan *ræbe*. See Jam. and Cl. Gl. *rift*.

RIG-WELTED = overthrown ; said of a sheep, when lying helpless on its back ; same as *far-welted*. Icel. *hryggr*, Dan. *ryg*,

A.S. *hrycg*, *rig* = the back; Icel. *velta*, to roll over; Dan. *vælte*, A.S. *wæltan*.

RIG-WELT = to thrash. Perhaps an adaptation of the above, referring to the helplessness of the person thrashed, although the position of the object is reversed. Halliwell, however, gives *welt*, to thrash severely (Norf.); *rig-welt* may therefore be more literally taken as *back-thrash*.

RIPPLE = to separate the seed of flax from the stalks. Sw. *repa*, to ripple flax, originally to scratch, rip; M.E. *ripplen*, to ripple, cf. Norw. *ripa*, to scratch, pluck asunder; allied to Icel. *rifa*, to rive; Scotch *ripple*, flax-comb (see Skeat, Etym. Dict., and Cl. Gl. *ripple*, to scratch slightly).

RISE = to raise. Icel. *reisa*, to raise (the original of Eng. *raise*); Dan. *reise*.

RIT = to trim the edge of a path, drain, border, etc., by means of a ritter, or ritting knife. Brogden also gives *ritler*, cutler. Cf. *ritte* (Hav. the Dane), to rip, to make an incision. Icel. *rista*, to cut, carve (of characters on stone); Sw. *rista*, Dan. *riste*, G. *ritzen*. Mr. Skeat, in his glossary to Hav. the Dane, connects it with the Scandinavian forms. Stratmann derives O.E. *ritte* from O.H.G. *rizzen*. But see also Jam. *rit* and *rat*. Icel. *rita* appears to have been borrowed from A.S. *writan* (see Cl. and Vigf. Dict.).

RIVE = to split. Icel. *rifa*, to rive, to tear; Dan. *rive*, Jam. *rife*, *rif*, *rive*.

ROAKED, ROAKED UP, ROAPED UP = heaped up. See M. and C. Gl. "he gev me good measure well roaked up." Icel. *hroka*, to fill a vessel above the brim; *hroki*, a heap above the brim of a full vessel; connected with *hraukr*, a rick, pile. See Cl. Gl. *rook*, *ruck*.

ROAN = the roe of a fish. Icel. *hrogn*, Dan. *rogn*, roe; Sw. *rom*. See *rownd* (Cl. Gl.), which comes very near the M.E. *rowne*; Jam. *ran*, *raun*. The word *roe* is of Scandinavian origin; the final *n* having been dropped through being mistaken for the pl. suffix (see Skeat, Etym. Dict.).

ROCK, ROCK-STICK = a distaff. Icel. *rokkr*, Dan. *rok*, Sw. *rock*, distaff.

ROIL = to become thick, as beer. The old sense of the word *roil* was (1) to disturb, vex; (2) to wander about. There is very little doubt that *rile* is the same word; *to rile* water, in Essex

and Suffolk, means to make it muddy. The word may be identical with Icel. *hrella*, to distress (see Cl. and Vigf. Dict.); or may be O.Fr. *roeler*, *roler*, to roll. So Skeat, Etym. Dict., and Stratmann. Mr. Atkinson suggests Icel. *rugla*, to confound; *rugl*, a disturbance.

ROSE = to praise, flatter. Icel. *hrósa*, to praise, boast; Dan. *rose*, Sw. *rosa*, O.E. *rosen*. Cf. *ruse* and *roose* (Jam.).

ROUSIN = great, fine. It is difficult to trace the sense of this expletive to *rouse*, which is only another form of *rush* (see Skeat, Etym. Dict.). Is it Dan. *rasende* (from *rase*, to fume), and which is used exactly in the sense of *rousin*, *i.e.* prodigious, extreme? Or, may we trace it possibly to Icel. *rausn*, magnificence, and used in compounds as adj. *rausnar-bú*, a great estate, and adverbially, *rausnar-liga*, magnificently? Even should *rousin* be from *rouse*, it is still of Scandinavian origin. See Skeat, Etym. Dict. *rouse*.

ROUT = noise; ROUTING = grunting as a pig. Cf. *rowte*, to roar (Hav. the Dane). Perhaps the two words *rout*, *routing*, are from different sources. *Rout* may be from Icel. *rýta*, to squeal (of swine); Sw. *ryta*, to roar; *routing* may be from Icel. *hrjóta*, *rjóta*, A. S. *hrútan*, to snore.

RUCKLE = to breathe with difficulty, like one dying (generally used in reference to approaching death). Icel. *hrygla*, a rattling in the throat; *dauða-hrygla*, death-rattle; but Mr. Atkinson quotes from Ihre, *rockla*, impedite et cum stridore anhelare, which is certainly nearer to the sense of *ruckle*. He also gives N. *rukla*, to rattle in the throat. See also *ruttles* (Cr. D.), "a noise occasioned by a difficulty of breathing; Belg. *rotelen*, to grunt."

RUGGLE = to reel, stagger; *to ruggle on* is also used to express struggling or rubbing on. Cf. Icel. *rugga*, to rock a cradle; Norw. *rugge*, to rock, vacillate; or is it Dan. *ragle*, to reel? In Shetland and W. Scotland, *ruggle* = to shake, pull backwards and forwards; *ruggly* in Shetland = unsteady, rickety. This use of the word would point to *rugga*, *rugge*. But Shetl. *ruggle* is perhaps only the frequentative of *rug*, to pull, tear, which Dr. Jam. connects with Su. G. *rycka*, trahere, raptare.

RUMMLE = to rumble. This form agrees with Dan. *rumle*, to rumble; also with O.E. *rummelin*, for which Stratmann gives Dan. *rumle*, Dutch *rommelen*. Skeat, however, claims an

English origin for the word *rumble*, and remarks that the *b* is excrescent, the word really meaning to repeat the sound of *rum*. Cf. Chaucer *romblen*, to mutter.

SAD = stiff, heavy, of bread, land, etc. Cf. Icel. *saddr*, sated, having had one's fill; A. S. *sæd*, O. Sax. *sad*. In Scotland, the word is used of land and bread in the same sense as in Lincolnshire (Jam.); see also Cl. Gl.

SAG = to sink in the middle. Sw. *sacka*, to sink down; cf. Dan. *sakke*, to have stern-way; Low G. *sakke*, to settle (as dregs); M.E. *saggen*. See Skeat, Etym. Dict.; also Jam. and Cl. Gl.

SALLACKING. *See* SLAMMOCK.

SAX = a knife. Icel. *sax*, originally a short heavy sword; in modern usage, a large knife; A.S. *seax*, Dan. *sax*, scissors, shears. So in Shetland, *to sax* = to scarify with a razor or other sharp instrument (Jam.).

SCAFE, *sb.* = a ne'er-do-well; *vb.*, to lead a roving life. See Jam. *scaff*, to sponge on other people; also *sb.*, a parasite; Dr. Jam. traces this word to Su. G. *skaffare*, Dan. *skaffer*, one who procures food, a caterer. But Dan. *skaffe*, to procure food, also means to eat, to mess, which forms an easy transition to the Scotch sense *parasite*. *Scayf* appears as a surname in the Hundr. R. of Yorkshire.

SCAFFLE = to equivocate; also CAFFLE. Dan. *skjæve*, to deviate, swerve; Icel. *skeifr*, crooked, askew; *skeifa*, to wrong.

SCAIF = awkward. This is probably a distinct word from *scafe* (see above). Cf. Icel. *skeifr*, crooked; Dan. *skjæv*, wry, crooked. But *scafe* (see above) and *scaif* may be radically the same, and both derived from Icel. *skeifr*. See Cl. Gl. *scafe*, a wild, thoughtless person.

SCAMP = to do work in a careless way. Icel. *skamr*, *skammr*, short (see Cl. and Vigf. Dict.). Thus scamp is closely connected with *scant*, which is from Icel. *skamt*, neut. of *skamr*. Scamp as *sb.*, meaning rascal, is altogether a different word according to Prof. Skeat (see Etym. Dict.).

SCOTCH = to cut, trim a hedge or tree. Same word as *scutch*, qu. v.

SCRAN = poor food. Icel. *skran*, rubbish (see Jam.).

SCRAT = the devil. Icel. *skratti*, goblin, monster; Sw. D. *skrate*, *skrat*, *skret*, spirit, ghost. This is the origin of "Old Scratch;" see *Aud-lad*, *Aud-scrat* (Cl. Gl.). On *skratti*, see Grimm's Teut. Myth. (Stallybrass), vol. ii. p. 480 *ff*.

SCREE OUT = to scream. Su. G. *skria*, to call out ; *skri*, a shout ; O. Fris. *scria*, to shriek; Dan. D. *skreie*, to weep. See Jam. *screigh* and *skry*. Cl. Gl. *scry*, to perceive, appears to be a shortened form of *descry*, which according to Prof. Skeat is M.E. *descryen*, to discern, from Fr. *descrire* = *descrivre*, but according to Wedgewood (Contested Etymologies) is rather connected with Su. G. *skria* (Linc. *scree*) ; so, too, Mr. Atkinson (Cl. Gl.).

SCUFFLE = to work the land with a scuffler. See SCUFFLER.

SCUFFLER (or SKERRY) = an instrument for weeding turnips by driving the teeth between the rows. The *scuffler* is probably so named from the original sense of *scuffle* or *shuffle*, which is the frequentative of Sw. *skuffa*, to push, shove ; Icel. *skúfa*, Dan. *skuffe*, to hoe ; whence *skuffe-jern*, thrust-hoe ; *skuffe-plov*, horse-hoe, *i.e. scuffler*. At the same time it is curious to note that *scuffle*, in Scotland, besides meaning the *horse-hoe*, is a *slight touch or graze*, and *scuff* = to graze, to touch slightly in passing, which tempts one to connect *scuff* with Icel. *skafa*, to scrape, scratch, shave, and *scuffle* with *skefill* (from *skafa*), a scratcher ; *eyrna-skefill*, an ear-picker.

SCUFF or SCUFT = nape of the neck. Icel. *skoft*, *skopt*, hair ; O.H.G. *skuft*, Ger. *schopf*, top, tuft, hair, head ; *schopf-fassen*, to lay hold of by the hair.

SCUMFISH = to overpower (Brogden). In this form one would have little hesitation in putting it down for a corruption of *discomfit ;* but the word appears in Cleveland as *scomfish* and *scumfish*, to choke, suffocate ; and in Scotland as *scomfis*, *sconfice*, to stifle. Dr. Jam. is inclined to look to Icel. *kafna*, to be choked, *kafnan*, suffocation, as the root of our provincialism ; cf. also Icel. *kaf*, *kafa*, *kefja*, *kóf*.

SCUTCH = to whip (Brogden) ; SCUTCHING = the process of dressing flax ; HUTCHING AND SCUTCHING = fidgeting about. *Scutch* = *scotch*, to cut with narrow incisions. "Scotch, *sb.* is a slight cut, such as was inflicted by a scutcher or riding whip (cf. to scutch, to whip) ; from prov. Eng. *scutch*, to beat slightly, to dress flax ; Norw. *skoka*, *skuku*, a swingle for beating flax ; allied to Sw. *skäkta*." Skeat, Etym. Dict. *scotch ;* cf. also Dan. *skjætte*, to beat flax. *See* HUTCH, above.

SEA-MAW = sea-mew. Dan. *maage*, Icel. *már*, A.S. *mæw*, M.E. *mawe*.

SEAVES = rushes (Brogden). Icel. *sef*, Sw. *säf*, Dan. *siv*, a rush; probably the origin of our *sieve* (M.E. *sive*), from its being originally made of rushes; cf. *seaves* (Cr. D.).

SECK = sack. Cf. *seckes* (Hav. the Dane), Icel. *sekkr*, Dan. *sæk*, A.S. *sacc*, M.E. *sak;* but all from Lat. *saccus*, which appears to have been introduced from Egypt. (See Skeat, Etym. Dict.)

SEG = a boar gelded at full age. In Cleveland and Scotland this term is applied to a bull under similar circumstances, *bull-seg*. Dan. D. *seeg* or *sæg*, with exactly the same meaning as our Lincolnshire word has; also Sw. D. *sigg*. (See Cl. Gl.)

SHAG-BOY also SHAG-FOAL = a ghost; the shag-foal is so-called, because supposed to be like that animal. This appears to be a distortion of *haug-búi*, a cairn-dweller, a ghost. For Lincolnshire use of *shag-boy*, see *In the Country*, Essays by Rev. M. G. Watkins, Rector of Barnoldby-le-Beck. This interpretation is to be found in Anderson's Introd. to the Orkneyinga Saga, p. ci.

SHILL UP = to come away easily, as weeds from loose soil. This may be a form of Icel. *skilja*, to separate, to part. See SKELL.

SHIVE = a slice. Dan. *skive*, a slice; *skive*, to slice; Icel. *skífa*, a slice; *skífa*, to slice. See Skeat, Etym. Dict. *shiver* (2).

SHIVER = a splinter. Diminutive of *shive*.

SID = the fine mud which accumulates in a drain or gutter. Perhaps connected with Dan. *si*, a strainer; *sie*, to strain, filter, *p.p. siet;* Icel. *sía*, to filter, and *sía*, a sieve.

SILE, *sb.* = a wooden bowl, with linen bottom for straining milk. Dan. *si* and *sil*, a strainer; Sw. *sil*. Icel. *sía*.

SILE, *vb.* (1) to strain milk; (2) to rain fast; (3) to sile away = to faint away. All these meanings are found reproduced exactly in Cleveland; see the remarks of Mr. Atkinson. Sw. *sila*, to strain; N. *sila*, strain, drip, rain fast; Norw. *silre*, to trickle. Low G. *silen* = to draw off water; and some such sense was probably once attached to the word *sile* in Lincolnshire, for in Hundr. R. we read of Humbelbec Syle. See also Jam. *sey*, which agrees with Lanc. *sye*, to strain through a sieve; cf. Dan. *sie*, Icel. *sía*.

SKELL = (1) to twist, as wood warps in the sun; (2) to set awry; (3) to overturn. Cf. Cl. Gl. *skeel*, *skell*, to tilt, and *skelly*, to squint, both of which Mr. Atkinson traces to Icel. *skæla*. There can be no doubt that *skelly* represents Icel. *skæla*, to

make a wry face ; Dan. *skele*, to squint. And this may be the origin of Lincolnshire *skell* in (1) and (2). But, in the third sense, *to overturn*, may not Dr. Jam. be right in his surmise that it is from Icel. *skilja*, to separate ? See Jam. *skail*. *Skilja* is represented in Danish by *skjelne*. See also *skale*, to disperse (Cr. D.). Perhaps, however, it may be connected with Icel. *skella*, to slam ; see below SKELP.

SKELLUM = a rogue. Dan. *skjelm*, Icel. *skelmir*, Su. G. *skelm*, a rogue ; Ger. *schelm*. See Cl. Gl. *skelm*, Jam. *shelm*.

SKELP = to throw down (as of a load). Icel. *skella*, to slam (of a door) ; also *skella af*, to strike clean off, but esp. cf. *niðr skellt*, thrown down (see Cl. and Vigf. Dict.). SKELP, *sb.* = a slap over the breech with the open hand. Icel. *skella* is used exactly in this sense ; *skella á lærin*, to smack the thigh with the open palm ; *rass-skella*, podicem manu verberare ; *skellr*, a flogging. Dr. Jam. and Mr. Atkinson remark that Icel. *skelfa*, to give a shaking, is also used in the sense of *skelp, percello ;* Cl. and Vigf. do not give this meaning, but, under *aust-maðr*, they give "*aust-manna-skelfir*, m. '*skelper*' (conqueror, terror) of the East men, a nick-name" (Landn.).

SKELPING, *sb.* = (1) a thrashing ; (2) *adj.* and *adv.*, big, very ("skelping big chech at Lincoln," M. and C. Gl.). For (1) see above. (2) Icel. *skelfing* is used in same sense, viz. as an expletive, corresponding to our slang use of *awfully* (see Cl. and Vigf. Dict.). We also have the word *skelper*, something very large, probably connected with Icel. *skella*, to slam ; *skellr*, a loud splash ; *skelli-hlátr*, roaring laughter ; cf. also *skjalla*.

SKEP = a wooden measure, *e.g.* peck-skep. Icel. *skeppa*, the modern form of *skjappa*, a bushel measure ; Dan. *skjeppe*, *skæppe*, a half bushel. See *skep* (Cl. Gl.), *skeb* and *skep* (Jam.). In a very early deed of gift to the cell of Sandtoft, we find mention of *sex sceppas ordei*, six skeps of barley (Dugd. Mon. Angl., vol. iii. p. 617).

SKERRY (for meaning, see SCUFFLER). Dan. *skjær*, a ploughshare ; Norw. *skære*, a coulter ; Dan. *skjære*, to cut ; Icel. *skera*, A.S. *sceran*.

SKERRY = impatient, cross, vexed. This must be identical with Scotch *skeer*, *skeerie*, excited ; also *skerie*, restive. O.E. *sker*, pavidus, from Icel. *skjarr*, shy, timid (see Stratmann), may be

the original of this word. The change of meaning is quite natural.

SKIEF = a thin iron wheel, fitted into ploughs on some kinds of land. Cf. Icel. *skeifa*, a horse-shoe ; and cf. Scotch *skevrel*, to move unsteadily in a circular manner ; from *skeifr*, askew ; Dan. *skjæv*, wry ; *skjæve*, to slant.

SKIFF = a shovel ; generally a wooden shovel used for corn. Icel. *skýfa*, to shove ; Dan. *skuffe*, a shovel and to shovel. This word appears to be identical in its origin with Scotch *scoof*, a battle-door, and cf. also *skivet* (Jam.).

SKIME = (1) to squint ; (2) scowl ; (3) to give stealthy, inquisitive glances. Icel. *skima*, to look all round (of an eager restless look) ; Su. G. *skumögd*, qui obscure videt. See *skime* (Cl. Gl.), with a somewhat different sense ; also *skime* (Jam.), to glance with reflected light, which is from A.S. *scimian*, to shine, a word most likely connected with Icel. *skima*.

SKIRL = to shriek. See Cl. Gl. Mr. Atkinson gives many Scandinavian words akin to this, esp. Su. G. *skrall*, *skräll*, *skörl*, vociferatio ; Dan. *skraale*, to bawl ; Dan. D. *skryle*, to squall.

SKIVE = to look with upturned eyes (Brogden). Cp. Dan. *skjæve*, to slant, *v.a.* and *n.* ; *skjæve til*, to look askance at ; cf. Scotch *skaivie*, *skivie*, harebrained (Jam.), and see SKIEF, above.

SKREEK = a shriek, screech. Icel. *skrækr*, a shriek ; *skrækja*, to shriek ; Sw. *skrika*, Dan. *skrige*, M.E. *scriken*. See Jam. *screik*.

SKRIMP = a miser. Cf. Scotch *scrimpie*, niggard, which Dr. Jamieson connects with Sw. *krimpa*, little ; with which we may compare Dan. *krympe*, to shrink ; *krympel*, a stunted tree ; *krympling*, a cripple.

SLACK = a hollow, a depression in the ground. Icel. *slakki*, a slope on a mountain edge ; Dan. *slag*, a hole (in a road). See *slack*, *slak* (Jam.).

SLAKE = (1) to smear ; (2) to dry crockery, etc., badly, so that dirty marks are left. Su. G. *sleka*, Icel. *sleikja*, Dan. *slikke*, to lick ; cf. Jam. *slaik*.

SLAMMOCK = (1) to be untidy ; (2) to move awkwardly ; also *shammock*. Icel. *slamma*, to shamble along, to walk like a bear. But in Scotland *slammikin* means a drab, a slovenly woman, which Jam. connects with Su. G. *slem*, turpis.

SLAPE = slippery. Icel. *sleipr*, slippery ; *sleppr*, slippery ; cf.

also Dan. *slibe*, to grind ; *sleben*, polished ; *sleben-tunge*, glib tongue. See Cl. Gl. *slape*.

SLATE = to rebuke, to drive away with abuse. Icel. *sletta*, to slap, to dab ; esp. of liquids ; also *sletta*, *sb.*, a blot, a dab ; *blek-sletta*, a blot of ink ; *bak-sletta*, an attack in the rear. But see Scotch *slait*, to depreciate, abuse, which Dr. Jam. derives from *slétta*, to level.

SLATTERY = rainy, especially applied to harvest time, hence, wasteful ; or possibly *vice versâ*, rainy from wasteful. For the sense of *rainy* we must connect this word with *sleet*. Norw. *sletta*, sleet (so named from dashing in one's face) ; *sletta*, to fling ; Icel. *sletta*, to slap, dab (see above SLATE). For the other sense, viz. *wasteful*, we may compare *slattery* with *slattern*, an untidy woman, from prov. E. *slatter*, to waste, throw about, frequent. of *slat*, to dash or throw about. The origin is the same with that of *sleet* (see above). See Skeat, Etym. Dict. *slattern*, *sleet*.

SLAVER = spittle. Icel. *slafra*, to slabber (like a cow when grazing) ; *slafr*, slabber ; Norw. *slaffe*, to slabber. *Slaver bib*, a bib round a child's neck, may be compared with Icel. *slafu-speldi* ; but Icel. *slefa* appears to be Lat. *saliva*.

SLAWK = slimy weeds found in drains. Cf. *slake*, *slauk*, oozy vegetable substance in the bed of a river (Jam.), who derives the word from Su. G. *slak*, laxus, remissus, from softness to touch, and adds that *Fucus vesiculosus* is called *slake* in some parts of Sweden. Perhaps it is more directly connected with Icel. *slag*, *slagi*, dampness ; esp. dampness in the walls of houses ; cf. *sloke*, scum or slime, that rises to the surface of stagnant water (Cl. Gl.).

SLECK = to extinguish fire, quench thirst. Icel. *slökva*, to extinguish (of fire), to quench (of thirst). Dan. *slukke*.

SLECK, *sb.* = drink. Same derivation as *sleck*, to extinguish.

SLED or SLEED = a sledge. Icel. *sleði*, Dan. *slæde*, sledge ; M.E. *slede*. N.B. *Sled-roof*, *i.e.* slanting roof, is probably connected with *sledge* only in a very indirect way ; cf. *sled*, a-slant (Jam.). "O.E. *sleet* or *aslete* = oblique ; adverbium, Prompt. Parv." These words are connected with *slide*.

SLENT = slant. M.E. *slenten*, to slope ; from Sw. D. *slenta*, *slända*, causal of *slinta*, to slide. The English adj. *slant* answers to Sw. D. *slant*, slippery. Cf. Jam. *sclent*, to slope, etc.

SLOCKENED = soaked, generally of land. Perhaps this word represents *p.p. slokinn*, from *slökva*, to slake ; but more likely is the *p.p.* of Scotch *slokin*, to quench. See Jam. *slokin*, *sloknin*, *sb.*, a thorough soaking, which Dr. Jam. derives from Su. G., *slockna*, extinguere ; cf. Icel. *slokna*, to be extinguished ; O.E. *slokkyn* = *slekkyn*, extinguo.

SLUBBER = (1) to kiss loudly ; (2) to throw food about. Dan. *slubre*, to slabber, slop ; Sw. D. *slubbra*, to slubber, be disorderly ; frequent. of Sw. D. *slubba*, to mix liquids carelessly, to be careless. This last comes near to our second meaning (see Skeat, Etym. Dict.).

SLUDGE = soft mud. Cf. Icel. *sludda*, a clot of spittle ; Dan. *slud*, *sleet*.

SLUTHER = watery mud. Icel. *sludda*, Dan. *slud ;* see above, SLUDGE.

SMACK = to slam (of a door). So Dan. *smække ; smække en Dör i*, to slam a door.

SMITTLE, SMIT = to infect ; SMITTLING and SMITTING = infectious. Su. G. *smitta*, Dan. *smitte*, Sw. *smitta*, to infect ; cf. also A.S. *smiting*, contagion. See *smittin* and *smittle* (Jam.) and *smit* (Cl. Gl.).

SMOOTING, SMOOCHIN = (1) a narrow passage between two houses ; (2) the run of a rabbit or hare through a hedge. Dan. *smutte*, a secret entrance, a passage ; *smutte-vei*, a by-way ; *smut-hul*, a hiding-place (cf. *smout-hole*, Cl. Gl.) ; *smutte*, to slink ; cf. Norse *smotta*, Icel. *smátta*, a narrow lane.

SMUICE = the run of a hare through a hedge. Icel. *smjúga*, to creep through a hole ; *smuga*, a narrow cleft to creep through ; Dan. *smyge* ; cf. A.S. *smugan*, to creep, to flow or spread gradually. See *smook*, *smoot* (Jam.), *smoot*, *smout* (Cl. Gl.).

SNAPE = to stop by coercion, to force, to correct sharply. Icel. *sneypa*, to outrage, disgrace ; also, in modern usage, to chide ; Dan. *snibbe*, to scold. See *snub* (Skeat, Etym. Dict.), also *snipe* (Jam.).

SNAPE, or SNEEP, *adj.* = not right sharp, silly (Brogden). Icel. *snáþr*, a dolt. See Skeat, Etym. Dict. *snob*.

SNAW-WREATH, SNAW-REEK = a snow-drift. Icel. *snjó-hríð*, a snow-storm, which Cl. and Vigf. Dict. connects with *snow-wreath ;* but, in view of the great difference in the sense of the two words, and also of the fact that drifts take very fantastic forms,

and often appear to *wreathe* the banks and hedges, it may be doubtful whether we need go beyond *wreath* for an explanation. The Scotch form, *wride*, favours the derivation given by Cl. and Vigf. See Jam. *wreath* and *wride*. It is possible that there has been some confusion between the two words *snjó-hríð*, snow-storm, and *snjó-drif*, snow-drift. The *reek* in *snaw-reek*, is probably unconnected with *wreath* in *snaw-wreath*, and is most likely A.S. *hreac*, Icel. *hraukr*, a heap.

SNEET = to sneer (Brogden). Icel. *sneið*, a taunt, a sarcasm; *sneiða*, to cut; also metaph. of sarcasm. See below, SNIDE.

SNERP, SNERRUP, to wither up; said indifferently of wind, sun, or frost. Dan. *snerpe*, to contract; Icel. *snarpr*, rough, keen (used of weather); cf. also *snerpi*, sharpness (of frost); also *snerpa*.

SNICKERS or SNICKER-SNEEZE. This is a phrase for frightening children. Mr. Peacock's illustration will best explain the term: "I'll snicker-sneeze you; the snickers is all ready hingin' up i' the passage." A snicker-snee was a large knife. A *sneed* means provincially a scythe, from A.S. *snîðan*, to cut. *Snickers* are *snippers*, *i.e.* shears (see note by Prof. Skeat to *snicker-sneeze* in M. and C. Gl.). For *snickers*, see Icel. *snikka* (qs. *sniðka*) to nick, to cut. Cf. O.E. phrase, *snick and snee*; also Scotch *snagger-snee*, a large knife.

SNICK-SNARLS = hitches, loops, twists, knots. Icel. *snarr*, hard-twisted (of a string). Perhaps the first syllable may be connected with Dan. *snegl*, snail, which, in compound words, is frequently used in the sense of *spiral*, *winding*. See the remarks of Mr. Atkinson, Cl. Gl. *snickle*.

SNIDE = cold, cutting (of weather). Icel. *sneið*, a slice; metaph., a taunt, a sarcasm; *stinga sneið*, to cut with sarcasm; *sneiða*, to cut into slices, also used metaph.; A.S. *snîðan*. See *snithe*, cutting, "a snithe wind" (Cr. D.).

SNOOK = to scent (as a dog) (Brogden). Su. G. *snoka*, insidiose scrutari; Ihre, *snoka efter en*, to dog one. See Jam. *snoke*, *snook*, to smell at objects like a dog.

SNUG = close, *e.g.* keep it snug; SNUG AGAINST = close to. The Eng. *snug* is from Icel. *snöggr* (see Skeat, Etym. Dict.). Our provincial use of the word comes nearer than the ordinary use to the original sense. Icel. *snöggr*, bald, short, smooth of hair, etc.; metaph., sudden, brief; *snöggt*, soon, at once.

SNYTE = to blow the nose by means of finger and thumb. Icel. *snýta*, to blow the nose; Sw. *snyta*, Dan. *snyde*. Cf. *sniet*, Shetland; *snite*, Scotland (Jam.).

SOE = a tub, of various kinds, and varying to some extent with the locality. Icel. *sár*, a large cask; Sw. *sa*, Dan. *saa*. *So* = large tub (Hav. the Dane). In some parts of Lincolnshire *soe* is used especially of the *milking-pail;* thus, in modern usage in Iceland *sár* is used of large vessels in a dairy (see Cl. and Vigf. Dict.).

SOGGER = anything big or heavy; SOGGING = large. Cf. Norw. *sugg*, big, thumping fellow; *sugge*, a sow.

SOLE-TREE = a piece of wood for sustaining something fixed to the ground. Cf. Icel. *súl* and *súla*, a pillar. Dan. *söile*, Ger. *säule*, column, post, jamb. Cf. Scotch *sole-tree*, which has a meaning kindred to Linc. *sole-tree*, but rather more specific.

SOLES = the wooden bars that support the bottom of a cart. Perhaps from Icel. *súl*, as above.

SPELL = the trap used in the game of trap, bat, and ball. Icel. *spil*, Dan. *spil*, Sw. *spel*, game. See Jam. *speal*, *spel*, Cl. Gl. *spell*.

SPILE or SPILE-PEG = the vent peg of a cask; so, SPILE-HOLE. Dan. *spile*, a peg. Scotch *spile-tree* (a small pole, on which fishermen hang their lines when cleaning their hooks), may have the same origin, although it is not suggested in Jam. Dict.

SPOLE, SPOOL = a reel on which cotton is wound. Su. G. *spole*, Icel. *spóla*, a weaver's shuttle; Dan. *spole*, Ger. *spule*. See Cl. Gl. *spool*, Jam. *spule*, *spool*.

SPRECKLED = spotted, speckled. Icel. *spreklóttr*, speckled; Sw. *spräcklig* (see Jam. and Cl. Gl.).

SPRETCH (1) a chicken is said to have spretched, when the shell is broken, but bird not yet out; (2) to severely injure another. For (1) cf. Icel. *spretta*, to spirt out, to start, to spring; *spratt upp lássin*, up sprang the latch. For (2) cf. Icel. *spretta*, causal of preceding, which, among other meanings, has the sense of ripping up, splitting.

SPUD = an implement for cutting up weeds, a brod, a spittle staff. Dan. *spyd*, a spear; Icel. *spjót*, a spear (properly a wooden staff); *spýta*, a spit, a stick; *spudde*, cultellus, Prompt. Parv.

SQUIB = to run about; squibbing about = moving, dodging about.

M.E. *squippen*, *swippen*, to move swiftly, fly, etc., from Icel. *svipa*, to flash, dart; *svipr*, a swift movement; Norw. *svipa*, to run swiftly. For the history and vicissitudes of *squib*, see Skeat's Etym. Dict. See *squibe* (Jam.), "a top is said to squibe, when it runs off to the side;" hence Dr. Jam. derives it from Icel. *skeifr*, obliquus.

STAGG = (1) a young colt; (2) a young cock or turkey. For derivation, *see* STEGG.

STAGGARTH = a stack-yard. Icel. *stakk-garðr*, Dan. *stakke-have* (*have*, in Denmark, having, to some extent, taken the place of *garðr*).

STAITHE = a landing-place; a part of the foreshore kept up by means of faggots. Icel. *stöð*, a roadstead or harbour; N. *stöð*, a landing-place; Dan. *sted*. But in O. Dan. it is *stathe*. There was, A.D. 1280, a place in Alkborough called Stethe. (*Notes and Queries*, Feb. 4, 1882.) See also Chapter x.

STALE. Dan. *stalle* (om heste). And see Skeat, Etym. Dict. *stale*.

STALL = to tire, to surfeit. In all probability this word is connected with *stale*, and for the connection of *stale* with Icel. *stallr*, stall, crib, see Skeat, Etym. Dict. Or perhaps we may trace the Lincolnshire use of the word more immediately to Dan. *stalde*, to stall-feed; hence the transition to *surfeit* is easy.

STANG, STONG = (1) a measure of land, a rood (obsolescent); (2) an eel-spear. Icel. *stöng*, Dan. *stang*, A.S. *steng*, a pole. For the former use of this word as a measure of land, see p. 134 in connection with Stenigot. For (2) see STANG-GAD.

In common with other parts of N.E., *riding the stang* is, or was, a form of punishment inflicted upon a wife-beater in Lincolnshire. Formerly the offending party was forcibly mounted across a *stang* or *pole*, and was accompanied by *rough music*, *i.e.* the beating of cans, the blowing of horns, etc. Later, a proxy has done duty for the offender. For details of this custom as practised in Lincolnshire, see M. and C. Gl., p. 237; Anderson's Pocket Guide, p. 18; and Halliwell's Arch. and Provincial Words. See also Jam., who connects the custom with the very ancient *níð-stöng*, for which see Cl. and Vigf. Dict. *níð*.

STANG = a sudden spasm of pain. Icel. *stanga*, to prick, goad; Dan. *stange* (cf. Cl. Gl. and Jam.).

STANG-GAD = an eel-spear (cf. *hell-stang*). Icel. *stanga*, to prick; used also of spearing fish; *fiski-stöng*, a fishing-spear. So Dan. *stange*, *stange aal*. *See* HELL-STANG. *Stang*, however, in *stang-gad*, may very likely be Icel. *stöng*, a pole, and in this case there would be no redundancy in *gad*, for which see above.

STARE = a starling. Icel. *starri*, *stari*, A.S. and Dan. *stær*.

STAR-THACK = a coarse grass formerly used for thatching. Cf. Hav. the Dane, *star*, a kind of sedge. Icel. *störr*, gen. *starar*, bent grass; Lat. *carex*, Dan. *star*, *stargræs*, sedge. See Jam. *starr*; see also *Star-car*, Chapter xi.

STATHER = a landing-place. See Chapter x.

STAUTER = to waver, reel, stagger. Cf. Icel. *steyta*, to push; *steyta fót sinn við steini;* Matt. iv. 6; *steyting*, a stumbling; *steytr*, a capsize; also *stauta*, to strike, to stutter. See Dan. *stöde* and its various uses, and cf. *stotter*, *stoiter*, to stagger (Jam.).

STAVER = (1) the step of a ladder; (2) the bar of a hay-rack. Dan. *staver*, a stake; Icel. *stafr*, Eng. *staff*, of which *stave* is only another form (see Skeat, Etym. Dict.). Icel. *stafr* is used to express the stave of a cask.

STEE = a ladder. Icel. *stigi*, a step or ladder; Dan. *stige*, Dan. D. (S. Jutl.) *sti*, steps up and over a wall, a ladder. See Cl. Gl. *stee*, *stegh*.

STEER = steep. From the fact that Icel. *stórr*, A.S. *stór*, has assumed the form of *steir* in Scotland (also *sture*, *stur*) with the sense of *strong*, *rough*, it is not difficult to suppose that the Lincolnshire *steer* is from the same origin. There is an affinity to the Lincolnshire use of *steer*, in the use of Icel. *stórr sær*, a high sea; *stór-veðr*, rough weather; cf. Shetl. *stoor*, a stiff breeze. And cf. *stæri*, *stærstr*, comp. and sup. of *stórr*. *Steer*, steep, is by no means confined to Lincolnshire. See M. and C. Gl. for its use in North Yorkshire, and Halliwell for its use in the West of England.

STEGG = a gander. Icel. *steggr*, *steggi*, a cock bird; *andar-steggi*, a drake (Cl. and Vigf. Dict.). The English word *stag* is Icel. *steggi*, and the Lincolnshire dialect preserves, to a great extent, the original sense, *e.g. turkey-stag*, *cockerel-stag*, etc. See *steg*, gander, Cl. Gl. and Jam.

STICK AND STOWER = the whole of a person's goods and chattels. For *stower* see below. *Stick* may be Dan. *stykke*, a piece;

100 *stykker kvæg*, a hundred head of cattle; *styk-gods*, general cargo on board ship; A.S. *sticce*, a piece; Icel. *stykki*, a piece; *í öllum sínum stykkjum*, in all its parts; Ger. *stück*. The Scotch equivalent of this Lincolnshire phrase is *stick and stow*, and *stick* is referred by Dr. Jam. to *stake*; but the word *steik* = *stick*, in the sense of *piece*, is still used in that country.

STIDDY or STITHY = a blacksmith's anvil. Icel. *steði*, an anvil; Sw. *städ*, allied to *staðr*, a fixed place, named from its firmness. See Skeat, Etym. Dict. *stith*.

STIFF = stout (of the person). This is most likely only a provincial use and sense of the ordinary English word; but as it is generally applied to persons of *stumpy* growth, it is not impossible that the word may be connected with Icel. *stýfa*, to curtail; *stýfðan stert*, a docked tail. *Stýfa* is connected with *stúfr*, *stúfi*, *stúfa*, a stump; also found as a proper name (Landn.). The change in vowel, from *stúfr*, *stýfa*, to *stiff*, would find almost a parallel in Scotch *steeve*, *steive* for *stuff* (see Jam.). *Stiff* is used in the sense of *stout* in Cleveland, and *stive*, *steeve*, in Scotland = firm, compact, of the frame of an animal.

STINT = an allotment, generally of work. Icel. *stytta* (qs. *stynta*), to shorten; cf. *stuttr*. The radical idea in this provincial use of the word *stint* appears to be that of *limit*. A *stint* (*i.e.* an allotment) would be that part which is cut off from the whole. So, in Lincolnshire, a common is said to be *stinted*, when the manor court has put a *limit* to the number of cattle which may be depastured on it by each common-right holder (see M. and C. Gl.). With this sense we may compare the use of the word *stint* in Craven; "*stint*, a limited number of cattle-gaits in common pastures" (see Cr. D.). *Stint* is very closely connected with *stunt* (see Skeat, Etym. Dict.); so, in Lincolnshire, an animal is said to be *stinted*, when its growth has been arrested, see M. and C. Gl. See *stent* (Jam.), with which cf M.E. *stintan*, *stentan*.

STOCKEN = to check the growth; STOCKEN'D = having its growth arrested. Cf. Icel. *stakka*, a stump: *stakkaðr* and *stökkóttr* (Dan. *stakket*), curtailed, short. Or possibly we may connect *stocken* more directly with Dan. *stække*, to clip (of wings); *stækning*, clipping; *stakket*, short. Stocking Plantation is a not uncommon local name, and the allusion may be to cutting

down, and to consequently arrested growth. It is possible that *stocken* represents Ger. *stauchen*, to stem, to dam.

STOT = a steer. Icel. *stútr*, a bull; Dan. *stud*, a bullock (over four years old). See Jam. and Cl. Gl. *stot*. See also Skeat, Etym. Dict. *stoat*, which is the same word.

STOT = an iron bar to prevent wood from falling from timber carts. Dan. *stötte*, a prop, support, stay; *stö*, *stöde*, to steady, support; Icel. *stoð*, post, prop.

STOWER and DAUB = a building of post, wattles, and mud; synonymous with stud and mud. Icel. *staurr*, a stake; *staura-garðr*, a paling; Dan. *staver*. "Dan. D. *starre*, the staves or stowers, inserted between the timbers in the wooden framework of a wall, which is intended to be plastered, or coated with clay." See Cl. Gl. *stour*.

STOWER = boat-hook, also a pole for pushing boats along. Icel. *staurr*, see above.

STOWP = a post, of wood. Su. G. *stolpe*, Icel. *stólpi*, Dan. *stolpe*, a post, pillar. "Stope (in old Lincolnshire records) meant a post or pillar, and is spelt *stulp*" (Brogden).

STOWP-MILN = a wooden mill erected on posts. Icel. *stólpi* and *mylna*.

STRICK or STRICKLE, the instrument with which scythes, etc., are sharpened. Icel. *strjúka*, *strykja*, to stroke, rub, wipe; Sw. *stryka*, Dan. *stryge*, to stroke, *stryge en Kniv*, *Le* = to sharpen a knife, scythe; *stryge-spaan* = strickle. See *strickle* (Cl. Gl.).

STRIDDEN; said of wheels when they get too far apart, by running in ruts. Cf. Dan. *stritte*, to straddle; Jam. *striddle*.

STROP = to draw the last milk from the teats of a cow; STROPPINGS = the last milk that comes before the udder is empty; also STREAKINGS; see also *stropped milk cow* (Halliwell), applied to a cow about to calve; in Scotland, *strippings*, *stribbings* (*strip*, *stripe*); in Craven *strippings*, to which form our *streakings* seems to approximate (unless *streakings* be from Icel. *strykja*, to stroke, rub, wipe; Dan. *stryge*). The words *strop*, *stroppings*, *strippings* are explained by Dan. D. *strippe*, to milk; observe especially the expression *strippe en ko*, to milk the few drops a cow gives before calving time. *Strippe* is probably connected with Eng. *strip*, A.S. *strýpan*, O. Dutch *stroopen* (a form which may account for our *strop*), O.H.G. *stroufen*, stringere, exuere; O.E. *strûpen*, Dan. D. *strippe* (see Molbech).

STRUNT = the denuded tail of a quadruped or bird; also, *vb.*, to dock a horse's tail. This is a nasalized form of *strut*; Norw. *strut* = a spout, a nozzle. Icel. *strútr* is a sort of hood, sticking out like a horn, the original idea being to stick out stiffly; so L. Ger. *strutt*, rigid, stiff; see Skeat, Etym. Dict. *strut* (1). "Ihre gives *strunt* as meaning the earliest sprouts of beech and pine in spring." Cl. Gl. *strunt.*

STRUT = a prop or stay in a roof. Probably from its stiffness, or perhaps from its sticking out from the body of the building. See Skeat, Etym. Dict. *strut* (2).

STUNT = (1) cut off abruptly, also steep; (2) sullen, obstinate. Su. G. *stunt*, *stutt*, truncatus; Icel. *stuttr*, stunted, short; Sw. *stunta*, to shorten (see Cl. Gl.). For (2) we find the nearest parallel in A.S. *stunt*, stupid.

SUGG = to deceive. Perhaps from Dan. *suge*, Icel. *sjúga*, to suck; A.S. *sûcan*. The phrase "sucked in," *i.e.* taken in, is common in Lincolnshire, as elsewhere.

SWAPE = (1) sweep of a scythe; (2) a lever (as in a swape-well); (3) a large oar for propelling vessels in a calm. Icel. *sveipa*, to sweep, swoop; *svipr*, a swoop; A.S. *swápan*, O.E. *swépen.* The third meaning may be connected with the idea of leverage as in (2); but if what we call the *sweep* of the oar gave rise to it, there is a curious parallelism in Icel. *öldu-sveipr*, a poetical word for an oar, lit. *wave-sweeper.* See Cl. and Vigf. Dict. *sveipr.*

SWATCH = a low place, where water stands. SWATCH-WAY = a depression in the sea-shore, where water stands at low tide. This may be connected with Sw. D. *svasska*, to make a squashing noise, as when one walks with water in one's boots. In Halliwell we find *swash*, *sb.*, a torrent of water, hog-wash; also *vb.*, to splash water about; *adj.*, soft, quashy; *swash-bucket*, the common receptacle for the washings of the scullery; *swash way*, a deep swampy place in large sands in the sea. At the mouth of the river Dee we find, on the ordnance map, Swash, Hilbre Swash, and Bug Swash. *Bug* is evidently Icel. *bugr*, a winding; "so Icelanders call the bight or bend of a river, brook, creek or the like" (Cl. and Vigf. Dict.). The word is closely allied to Eng. *bight*, Dan. *bugt*, from *buge* (Eng. *bow*), to bend.

SWAUL or SWILL = to throw water on the pavement; also to drink

hard. Icel. *svalla*, to drink hard ; *svall*, a drunken bout ; *svallari*, a debauchee. *Swill* is from A.S. *swilian*, to wash ; this form is used in Hav. the Dane ; *dishes swilen*, to wash dishes.

SWEIGH = to lean heavily upon. Eng. *sway*, from Icel. *sveigja*, to bend aside ; Dan. *svaie*, to swing.

SWIPPLE or SWIVEL = that part of the flail which strikes the corn. Icel. *sveipa*, from obsolete *svípa*, to sweep ; *svipa*, a whip ; A.S. *swip ;* cf. Dan. *svippe*, to crack a whip ; *svöbe*, a whip. *Swipple* is *souple* in Scotland, and is connected by Dr. Jam. with *supple*. For *swivel*, see below, SWIVEL-EYE.

SWIVEL-EYE = a squint. Icel. *sveifla*, to swing or spin round ; *svif*, a swinging round ; *svífa*, to ramble, swerve. But cf. also A.S. *swífan*, to move quickly, revolve, wander.

SWIZZENED = shrivelled, wrinkled. Icel. *svíða*, to singe, burn ; *svíða*, burning ; *svíðinn*, singed ; Dan. *svide*. See remarks on *Swithen's Thick*, Chapter viii. ; also Cl. Gl. *swidden*, *swithen*, *swizzen*. Brogden, in his Provincialisms of Lincolnshire, gives *swither*, to melt, which may perhaps also be connected with the Icelandic words given above.

TACK = a peculiar taste or flavour (generally unpleasant). This may be connected with Icel. *taka*, which means to touch, come into contact with, as well as to take. But Mr. Atkinson would connect *tāk* or *tākt*, a peculiar flavour, with O.E. *tache*, a peculiarity, a blemish. But cf. Skeat, Etym. Dict. *taste*.

TAFFLE = to entangle. Perhaps this word may be connected with Dan. *tafs*, *tafse*, *sb.*, tatter ; *tafse op*, *vb.*, to feaze, to tatter ; Icel. *tafsi*, a shred.

TAFFLINGS = bits of thread which come off a woven fabric, when cut. See TAFFLE.

TAG = a small portion of the mane of a draught horse, gathered together and plaited into a cord. Icel. *taug*, a string, a rope ; A.S. *teâg*, *tige*, a band, a tie ; Dan. *toug*. This is perhaps a provincial use of the ordinary English *tag*, which, properly speaking, is the point of metal at the end of a lace, and which Prof. Skeat derives from Sw. *tagg*, a prickle, point, tooth ; Dan. *tagg* or *tak*. See *tag*, *taggie*, *taggit* (Jam.).

TAK or TAKE = a lease of land. Icel. *taka*, tenure of land ; cf. also *tak*.

TANG = the tongue of a buckle ; also the sting of any venomous animal. Icel. *tangi* (1) a spit of land projecting into the sea ;

(2) the pointed end by which a blade is driven into, and fastened to, the handle ; Dan. *tange*. See *tang* (Jam.).

TATCHED-END = a cord made of hemp, having a hog's bristle at the end, used for stitching leather. Icel. *þáttr*, a single strand of a rope ; Norw. *taat*. Possibly, however, *tatched* may be the same as Scotch *tatched*, which Dr. Jam. takes to be the abbreviation of *attached*.

TAVE = (almost invariably used with *tewing*) ; *tewing and taving* is generally used to express the restless tossing of a sick person, etc. *Tave* is sometimes used absolutely in the sense of to *storm*, *rage*. There is no doubt that *tewing* is the old English word *tew* or *taw*, to work leather ; *tawer*, coriarius, *têware* Prompt. Parv. See Stratmann, and Skeat, Etym. Dict. The addition of *tave* may be an instance of tautology (cf. *raking and running*), and may more strictly represent the Icel, *þæfa* = *þæfa*, to beat, stamp cloth ; cf. *þóf*, a beating or thickening of cloth, metaph., a wearisome, endless struggle. "*Þæfa í tunnu* = to stamp in a tub, a curious custom, still used in Iceland, of two men lying upon their backs and treading a tub open at both ends, so as to pack the cloth tightly" (Cl. and Vigf. Dict.). The restless drawing up and down of the legs by a fever-patient is easily suggested from such a use of the word. Also cf. *þæfa, sb.*, a stamping ; metaph., a long tedious struggle. Dan. *töve*, to loiter, represents Icel. *þæfa*. See Cl. Gl. *tave*, Jam. *taave ;* see also Cr. D. "*taves*, spreads or kicks the limbs about, like a distracted person."

TEAM = to pour out, empty ; also, to unload ; to team down = to pour (of rain). Icel. *tæma*, to empty ; cf. *tómr*, empty ; Dan. *tömme*, to empty, drain. See *team* (Cl. Gl.), *teem* (Jam.). In Annandale, *to team and rain* is a common phrase ; see also *toom* (Jam.).

TED = to rake up hay, seeds, corn, into small heaps. Icel. *teðja*, to spread manure ; so Norw. *tedja*, Sw. D. *täda*, and Icel. *töðu-verk*, hay-making ; lit. *ted-work*. *Teðja* is from *tað*, dung ; *taða* = hay from the well-manured home-field (Cl. and Vigf. Dict.). "I teede hey, I tourne it afore it is made into cockes" (Palsgrave). See Skeat, Etym. Dict. *ted*.

TEMS = a brewer's sieve. Cf. Cleveland, "*temse*, a sieve made of hair, used in dressing flour. Dan. D. *tems*, *tims*, *timse ;* Sw. D. *tämms*, N. Fris. *tems*, M. Latin *tamisium*, tela ex

serico vel equinis jubis." See also Jam. *teems*, from Fr. *tamise*, a strainer ; Teut. *tems*, *temst*, a sieve ; see also Grose's Glossary, *temse*.

THACK = (1) thatch ; (2) coarse grass growing on moors. Icel. *þak*, thatch ; A.S. *þæc*, Dan. *tag*, roof ; Dan. D. *tag*, long straw, rushes, etc., employed for thatching. Sw. D. *tak*, *Arundo phragmites*. So in the Lincolnshire sea-marsh, *thack* is used of rushes and grasses growing in dykes (though never used now for thatching), and especially of *Arundo phragmites*. The original meaning of the word was the straw, or reeds, used for roofing purposes. See Cl. Gl. *tag* and *thack*, Jam. *thack*.

THACKER = thatcher. See above, THACK. The word *theaker* was also used, perhaps is still, in some parts ; it certainly exists as a surname. *Theaker* agrees almost equally well with A.S. *þeccan*, and Icel. *þekja*, Dan. *tække*. Cf. Jam. *thiek*.

THARM = the colon or large bowel ; used of pigs' intestines washed and made into puddings. Icel. *þarmr*, the guts ; *enda-þarmr*, the colon ; A.S. *þearm*. See *thairm* and *terrem* (Jam.). *Terrem* is the form of this word current in Shetland.

THEAT = close in texture. Icel. *þéttr*, tight, close, heavy ; Dan. *tæt*, dense, compact (exactly the Lincolnshire meaning of *theat*) ; so Sw. *tät*, English *tight*, not found in A.S., and borrowed from Scandinavia. *Tight* should be *thight*, which is still found in provincial English, and also in the Orkneys. See Halliwell and Jam.

THOFT = the transverse seat in an open boat. Icel. *þopta*, a rowing bench ; Dan. *tofte*, thwart ; cf. Jam. *thafts*.

THRAVE = a certain quantity of straw, threshed or unthreshed ; in Scotland, twenty-four sheaves of corn, including two stooks. Dan. *trave*, a score of sheaves ; Sw. D. *trave*, Icel. *þrefi*, a number of sheaves ; A.S. *þreaf* or *þraf* is unauthorized (see Skeat, Etym. Dict.) ; cf. Jam. *thraif*, *thrave*, Cl. Gl. *thrave*, a shock or stook of corn, or twelve battens of straw.

THRODDY = active, vigorous, able to get through much work. Mr. Peacock (M. and C. Gl.) suggests Icel. *þróask*, to increase, grow, as the origin of this word. It may represent *þröttigr*, powerful (from *þróask*) ; see also *þróttr*, strength (A.S. *þroht*, labour), and *þrótt-sinni*, endurance.

THRONG = busy. The adjectival use of this word is confined to the dialects of North England and Scotland. The adjectival

use is found also in the Scandinavian languages. Icel. *þröngr* or *þraungr*, narrow, close, tight, crowded; Dan. *trang*, narrow; Sw. *trång*. See *throng* (Cl. Gl.), *thrang* (Jam.).

THRUM, THREE THRUMS, THRUMMING = the purring of a cat. The Eng. word *thrum*, to play noisily, is from Icel. *þruma*, to rattle, thunder; Sw. *trumma*, to beat, drum; cf. Dan. *tromme*, drum. Loud purring has a sound suggestive of the rumbling of distant thunder or drums; there can scarcely be a doubt that this peculiar use of *thrum* may be traced to Icel. *þruma*. Jam. *thrum*, to purr as a cat (Lanarks.); but he derives it from Sw. *dramma*, mutum sonum edere.

THRUM = the tufted part, beyond the tie at the end of the warp in weaving. Icel. *þröm*, the edge or brim of a thing; hence the edge of a warp; Norw. *tröm*, *tram*, *trumm*. See Skeat, Etym. Dict. *thrum*.

THUSKER = one who does a thing with great energy; THUSKING = big. Cf. Icel. *þroskr*, vigorous, full grown; *þroska-maðr*, a vigorous person; *þroska-mikill*, *adj.* of mickle manhood, vigorous (see Cl. and Vigf. Dict.).

THWACK = to whack, beat. This use of the word is in accordance with that of Icel. *þjökka*, to thump, chastise. It is the same word, only used in a different sense, as A.S. *þaccian*, to touch; M.E. *þakken*, to stroke.

TIKE, TYKE = a dog. Icel. *tík*, Sw. *tik*, a bitch. See Cl. Gl. and Jam.

TIL = to. Icel. and Dan. *til*, to, towards.

TINE = a prong, the branch of a deer's horn. Icel. *teinn*, a sprout, a twig (see M. and C. Gl.). See also Jam. *tynd*, a deer's horn-sprout, but with a wrong derivation.

TINE = a forfeit or fine in a game. Icel. *týna*, to lose (see M. and C. Gl.); cf. Jam. *tine*.

TIP, TIPPY = peak of a boy's or man's cap. Icel. *typpi*, apex.

TOD, *sb.* = two stones of wool; *vb.*, to weigh (only used of wool). Icel. *toddi*, a tod of wool; "an almost obsolete word in Iceland, but preserved in the English *tod* of wool" (Cl. and Vigf. Dict.).

TOD = dung, *e.g.* goose-tod, cow-tod. Icel. *tað*, pl. *töð*, dung; used in the same way as Lincolnshire *tod*; *hrossa-tað*, *sauðar-tað*.

TOD = a fox[1] (obsolete). The fox is called *tod* from his bushy

[1] Is *tod*, fox, the original of *toad* in the common proverb, "no more use than a side pocket to a toad?" When it is remembered with what ease

tail, from O.E. *tod*, a bush. Ger. *zotte*, shag (*zotte haar*, shaggy hair), answers to Norse, *toddi*. So Skeat, Etym. Dict. *tod*. On the other hand, Jamieson derives the common Scotch word *tod*, fox (but doubtfully), from Icel. *tóa* (qs. *tófa?*), a fox. *Tóa* has lost a consonant, and it is uncertain which. Does our provincialism supply it? Formerly Scotch *tod* was spelt *tode*.

TOD-LOWERY = a hobgoblin (Brogden and Halliwell). Although *tod*, fox, is obsolete in Lincolnshire, it still exists in this compound word, which is exactly identical with a Scotch provincialism, meaning *fox*. See *tod, lowery* (Jam.). *Tod* and *lowery* both alike mean fox, but are often used together as a compound word. The Lincolnshire use of *tod-lowery* is a curious, but very natural departure from the original sense, as preserved in Scotland. *Tod-lowery* has assumed in Holderness the strange form of *Tom-loudy*, a goblin conjured up to frighten children.

TOFT, TOFTSTEAD = a piece of land on which a cottage, having a common right, stands or has stood. Icel. *topt* (otherwise spelt *tomt*, *tupt*, *toft*, *tuft;* in mod. Icel. pron. *tótt*), a green knoll, a grassy place, homestead; Sw. *tomt*, Norw. *tuft*, *tomt* Dan. *toft*.

TRACE = to wander aimlessly. See Jam. *traik*, *traich*, Su. G. *traka*, cum difficultate ingredi; Sw. *traeka*, cum molestia incedere. With this word *trace* one is tempted to connect *traffic*, to walk about aimlessly, also to trespass; or can this use of *traffic* be connected with Icel. *troðka*, to trample on?

TRAMMOCK = (1) to walk about with unsettled purpose; (2) to trespass upon other people's land. Icel. *pramma*, to lumber along, walk heavily; cf. also Jam. *tramsach*, a long-legged creature; *lang trams*, long legs; from *tram*, the shaft of a cart; O. Sw. *tråm*, Icel. *þram*, a beam, the original of our *tram* (see Skeat, Etym. Dict.).

TRASH-BAGS = a worthless person. Icel. *trassi*, a slovenly fellow; *trassa*, to be sluttish. See also Icel. *tros*, rubbish; Sw. D. *tras* has the meaning also of a "good-for-nothing." See Cl. Gl., and Skeat, Etym. Dict.

TRASHLE = a tiresome child. Possibly connected with Icel. *trassalegr*, slovenly.

the fox slings its prey over its back, it will be seen that the proverb will thus have some point; cf. *tode*, the archaic form of *tod* in Scotland.

TRAUN = to play truant. Cf. Jam. *trane*, to go from home, which he connects with Su. G. *trena*, incedere. *Traun*, however, may well be a corruption of O.E. *trowande*, a truant; Fr. *truand*.

TRAY = a hurdle. Perhaps from Icel. *tröð*, gen. *traðar*, pl. *traðir*, (1) a piece of fallow grazing land; (2) a pen for cattle. In Louth Churchwardens' accounts for 1505, this word is spelt *traas*, which represents the existing pronunciation. There is an old Scotch *trood*, wood for fences, which may be connected with *tröðr*, faggot-wood, rather than *tröð*.

TREG = a worthless fellow. Icel. *tregr*, slovenly, unwilling. The fact, however, that, in Scotland, we have *trag*, trash, also a person of mean character, and *traik*, the flesh of sheep that have died of disease, makes it possible that *treg* rather represents Icel. *prekkr*, filth. Or again, does *treg* stand for *dreg*, Icel. *dregg*, dregs?

TRIG = neat, tight, closely fitting. Icel. *tryggr*, faithful, true; Dan. *tryg*, secure. In Scotland the word has the same sense as in Lincolnshire. In Cleveland, *to trigg* means to fill, to stuff; cf. Lincolnshire *trig*, tight, *e.g.* "trig as a drum." See also Cr. D. *trig*, to fill (of eating).

TUNDER = tinder. Icel. *tundr*, O. Dan. *tunder*, mod. Dan. *tönder*, A.S. *tynder*, M.E. *tinder*, *tundre*, *tondre*. Cf. *tundle-box* (Jam.).

TUP = a ram. O.E. *tuppe*, vervex (Stratmann); Sw. *tupp*, cock; Sw. D. *topp*. This is a parallel case to *stag*, which is from Icel. *steggr*, a he-bird (a meaning it still has in Lincolnshire, see STAG, STEG); and probably we may see the same association of ideas in *tup* as in *stag*; see the connection of *stag* with *stíga* (Skeat, Etym. Dict. *stag*). See Cl. Gl. *tup*.

TUTTING = a peculiar kind of carouse, described by Brogden and Halliwell. We cannot be wrong in connecting this word with Scotch *tout*, *toot*, to drink copiously; so *toutle*, *tootle*, to tipple; *tootie*, a drunkard; *tout*, a drinking match. This word Dr. Jam. connects with Icel. *totta*, to suck. But the derivation appears very doubtful.

UNGAIN = inconvenient. See GAIN; and cf. Icel. *ú-gagn*, hurt; *ú-gegn*, unreasonable.

UNHEPPEN = awkward, unskilful. See HEPPEN; and cf. Icel. *ú-heppiligr*, unlucky; *ú-heppni*, mischance.

UNTIL = unto or into. "I've been until him scores of times." "Chuck some more stoäns until her" (of a cart) (see M. and C. Gl.); cf. Dan. *indtil*, to, as far as.

UPHOUD, *i.e.* UPHOLD = to maintain (of a statement or argument). Dan. *holde oppe*, has the same force. So in Scotland *uphaud*, and in Cleveland *uphold*.

WANDED CHAIR = a chair made of wicker-work. Icel. *vöndr*, a switch; Dan. *vaand*. English *wand* is of Scand. origin, and represents Icel. *vöndr*.

WAP = a trembling, palpitation. See Jam. *wap*, to flap; Su. G. *wippa*, motitare se; Icel. *veifa*, to wave, vibrate.

WAR, WAUR = worse. Icel. *verr*, Dan. *værre*. "I get war and war day by day" (M. and C. Gl.); cf. Dan. *værre og værre*; O.E. *werre*. See R. Morris, History of English Accidence, p. 46; and cf. Jam. *war*.

WARK = to purge. Cf. *belly-wark*. Icel. *verkja*, to feel pain; see Jam. *wark*, ache.

WARP = any deposit of mud or soil through the action of water. Icel. *verpa*, to throw up, throw together; cf. *varpa*, to throw; *varp*, a casting (*e.g. egg-varp*, a laying of eggs); *varp-skúfla*, a shovel. But the use of *verpa* is often closely analogous to that of our warp; *verpa haug*, to cast up a cairn; *allt var sandi vorpit*, all was wrapped in sand (see Cl. and Vigf.).

WATH, WATHSTEAD = a ford. See Chapter ix.

WEAR = to spend, lay out (of money). Icel. *verja* (Eng. *wear*), to clothe, also means to invest, lay out (see Cl. and Vigf. Dict.). See *war*, *ware*, Jam.

WELTED or WELTERED = overthrown (of sheep). See FAR-WELTERED.

WHAUP = a curlew. See Jam. *Quhaip*, *Quhaup*, *whaap*, *whaup*, a curlew. This word Jam. connects with Sw. *Kowipe*, lap-wing; Dan. *vibe*. But it may perhaps rather belong to A.S. *hweóp*, *wóp*, cry; Icel. *óp*. In this case *whaup* and *yaup* (to utter a loud cry), would be identical. Eng. *yaup* for Icel. *óp* would be perfectly natural; cf. *ung*, young; *ok*, yoke.

WHIFFLING = uncertain, changeable. Icel. *víl*, hesitation; cf. *veifa*, to vibrate.

WHIMSEY = a whim (Brogden). Cf. Dan. *vimse*, to whisk, to fuss; *vims*, nimble; Norw. *kvimsa*, Sw. D. *hvimsa*. For *whimsey*, see Skeat, Etym. Dict. *whim*.

WHITTER = to fret, complain. Icel. *kvitta* (iterative from *kveða*, to say), to rumour, noise abroad ; *kvittr*, a report, *ganga eptir kvittum*, to go after tittle-tattle ; *kvitt-samr*, slanderous. See Jam. *quitter*, *whitter*, to speak low and rapidly ; and, *sb.*, loquacity, prattle ; *whitter-whatter*, trifling conversation ; also *wither*, to fret.

WIME ROUND = to deceive (by flattery). Cf. Icel. *hvima*, to wander (of eyes) ; Norw. *kvima*, to whisk about, to trifle ; Dan. *vimse*. See Skeat, Etym. Dict. *whim*. On the other hand, it may be from A.S. *cweman*. There is a Lincolnshire word *wheamley*, cunningly, deceitfully (Brogden), which certainly represents Cleveland *whimly*, softly, gently, and which Mr. Atkinson derives from A.S. *cweman*, to satisfy, please.

WIZENED = withered, shrunken. Icel. *visinn*, withered ; *visna*, to wither ; Dan. *vissen*, withered ; A.S. *wisnian*, to wither ; M.E. *wisenen*. Professor Skeat derives *wizen* from A.S. *wisnian*, but the only two instances of the use of this word are Northumbrian, and he remarks that the word appears to be of Northern origin. See Jam. *wisen*, Cl. Gl. *wizzen*.

WRECK = weeds and other rubbish floating down streams or on ditch water. Cf. Icel. *rek*, something drifted ashore ; Sw. *vrak*, wreck, trash ; Eng. *wrack*, a kind of sea-weed.

WYKINS = the corners of the mouth, and adjacent parts of the lower jaw ; also *wikes* (Brogden). Icel. *vik* (closely connected with *vík*, bay), the corners in the hair above the temple ; *munn-vik*, the corners of the mouth (of a man) ; *kjapt-vik*, of a beast. See Jam. *weik*, *week*, a corner, angle ; "the weiks of the mouth."

YAFFLE, YAFFLING = a noise between a bark and a whine. This is very likely only another form of *waffle*, *weffle* (same meaning as *yaffle*), and which is from A.S. *wæflan*, to babble ; a *waffle-bags* is a person who talks much and foolishly. Possibly, however, *yaffle* represents Icel. *gjálfra*, to chatter ; Scotch *yaff*, means to prate, as well as to bark.

YAMMER = to clamour ; YAMMER AT = to scold. Icel. *jarmr*, bleating ; *e.g. sauða-jarmr*, *fugls-jarmr* ; *jarma*, to bleat ; Ger. *jammeren*, to complain ; A.S. *geomrian*, to grieve. See *yammer* (Jam.).

YARM = a discordant or disagreeable sound (Brogden). Icel. *jarmr*, bleating.

YAUP = to utter a loud or high note. This may be a provincial use of yelp ; so, Mr. Atkinson, *yowp*, and Mr. Peacock (M. and C. Gl.), *yaup*. On the other hand, it may be referred to A.S. *wóp*, Icel. *óp* (*see* WHAUP). Again, Professor Skeat identifies *yaup* with *yap*, which he derives from Icel. *gjálpa*, to yelp. It may, however, be noticed that the idea conveyed by *yaup* is much nearer to that contained in Icel. *óp*, A.S. *wóp*, Eng. *whoop*. The fact, however, that the avocet was formerly called *yelper*, and the curlew is now a *whaup*, favours identification with *yelp*.

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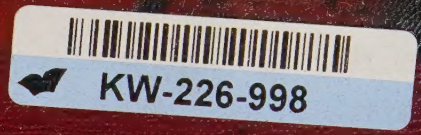
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